CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR.

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RELIGIOUS MISCELLANY.

[From the Christian Examiner.]

VIEWS OF ATONEMENT.

We venture to select a passage from the Review of "Abbott's Publications," on the subject above named, at the risk of the slight injury which may be done by separating a part from the whole. Ed.

We have never seen the prevalent views of atonement expressed, even by its comparatively moderate advocates, without involving the supposition, that it was impossible, in the nature of things, that sin could be forgiven, whether repented of or not, until it had been legally and publicly *punished*. That we take to be the inherent, distinguishing principle of the popular doctrine. It is not merely, that an expression must be given of God's abhorrence of sin; it is, that there exists in the very nature of God, or his laws, an intrinsic impossibility that he can forgive sin, until it has been punished to the full, immediately, or vicariously. It is not merely, that a moral impression must be made in favor of the absolute necessity of holiness; that impression may be made in countless other ways, and bring the world to repentance and submission, and yet not reach the difficulty. A sacrifice must be offered, a victim must bleed, infinite satisfaction must be made to inexorable justice. When this has been done, every penitent soul may be pardoned, even though ignorant of the fact and the operation of the sacrifice. To this extent does Mr Abbot go, and with greater explicitness than most writers, on this particular point. He thinks it not necessary that the sinner should understand the nature or effect of the measures adopted by God, to render pardon safe. He tells us, in very pointed language, "Man could not have been forgiven, if Christ had not died; but he may be forgiven, and yet not know that Christ died, till he actually meets him in heaven." In this way only is the little child to be forgiven through the expiatory sufferings of its Savior, though it has no knowledge of these sufferings, and will not for years be able to understand their necessity or power. This is also applied to savages and heathen by Mr Abbott; and, though strangely applied, we are glad to see, that he asserts the *possibility* of their being saved through the teachings of conscience and the working of repentance, without any knowledge of the atonement or of Christ. Still conscience and repentance would not save them,—they could not be saved,—if Christ had not died. A Christian minister, thrown among these savages who had heard nothing of the kind before, thus gives them his last message.

"'There is a God,' he says to those around him, in his dying hour. 'He will punish the bad. Become good, and you will please him.'

"'Ah!' reply the savages, 'we have all been bad already,—very bad.'

"'Think not about the past,' he replies. 'It will be forgiven:—there is a way:—I cannot explain it. Leave your wickedness and do right, and God will save you.'"—*Corner-stone*, pp. 79, 80.

A sensible, faithful, Christian sermon. We wish all missionaries would copy after it. But we can never agree to the principle on which it is here said to stand. We can never believe, that the same would not have been true, that the faithful minister could not have preached it, that Almighty God could not have sealed and fulfilled it,—but for a particular event, taking place in a particular way, on this little globe, four thousand years after man was placed upon it; an event, too, of which these savages knew nothing, of which they were not required to know any thing, by which, of course, they were not in the least impressed or affected, and which, while it was the only thing that rendered their salvation possible, contributed nothing toward the accomplishment of that salvation in their own souls!

This doctrine we regard as unreasonable, unscriptural, unsafe, and enormous. Yet this is the doctrine which may be seen through all the forms and disguises of the popular view of the atonement. We ask the advocates of that view to ponder it. We call them soberly to consider, what they are alleging; that a just and merciful Being cannot forgive sin, though repented of and forsaken, by virtue of any attributes or will of his own, any principles of his government or purposes of his creation, but must do it, if at all, solely through the expiatory sacrifice of an innocent infinite being. We acknowledge cheerfully, that all Trinitarians do not say this, and that some in high places disclaim it. Dr Magee expressly disclaims it, both for himself and for the whole English Church; and though we doubt his authority to speak thus for all, we rejoice that he finds any reason for the declaration:—"That men *could* not have been forgiven, unless Christ had suffered to purchase their forgiveness, is no part of the doctrine of the atonement, as held by the Church of England." Yet every man who has looked into the history of doctrines, knows that this has been the opinion of a great portion of Christians, from an early day, and that it enters essentially, however unconsciously, into all Calvinistic creeds and sentiments. It is indeed the only material point in dispute, on this subject. The fact of the atonement, the efficacy of Christ's death, are admitted by all. But those of whom we speak go far beyond its efficacy, and insist upon its necessity, a necessity resulting, not from the nature of man, but from the nature of God; and, therefore, on God, not on man, are the sufferings of Christ to take effect. They may have, they do have, an effect on man; but they would not have this effect, or it would not avail, had they not first made satisfaction to God, and reconciled his conflicting attributes, permitting him to be merciful, or, as it seems to us, *making* him merciful. We feel authorized to place this last emphasis, by language common in the old writers and not unknown now; for we find it, to our surprise, even in so rational and elevated a writer as Dr Wayland. Speaking of the change produced in the government of God by the death of Christ, he says: "Salvation is now as free to the human race as condemnation. If any one perish now, he has no one to blame but himself. The throne of God is now a mercy-seat." The time has been, then, when God's throne was *not* a mercy-seat. The time has been, when salvation was *not* as free as condemnation, and when the perishing sinner could blame some one beside himself. And *whom* could he blame? We tremble to think what the answer must be.

This whole view rests upon an assumed fact and false reasoning. The assumption is, that justice in God requires every sin to be fully punished, whatever the disposition or conduct of the sinner afterward. Can this be proved? Is there aught in nature or Scripture to sustain it? Does justice in man require that every debt be paid, before the debtor can be released? Justice may require it, but it may also remit it. It may punish, it may, and often does, forgive. And Christ has taught us to ask our Father in heaven, to "forgive us our debts, as we forgive our debtors." There is not only the prayer, but the promise. "Forgive, and ye shall be forgiven." Indeed, had we time to refer particularly to Scripture, we should ask, with still greater boldness, where is the doctrine in question sustained there? Where does the assumption just stated find a single passage to lean upon or a legitimate inference to give it favor? If the Bible throughout does not teach the original, essential, perfect placability of God, it is to us an unintelligible book. —"Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness"—contains an assurance, which the law and the Prophets repeat in every variety of form. An Apostle teaches the same, in words seemingly written to refute the very error before us. "If we confess our sins, God is faithful and just to forgive us our sins"—where it is not merely mercy that forgives, but faithfulness and justice. The teaching, life and character of our Savior, are full, are eloquent in exhibiting the free mercy and unalterable placability of God. The parable of the prodigal son is enough if not another line had been written.

[From the Episcopal Recorder.]

UNCHURCHING OTHER DENOMINATIONS.

Mr Editor:—One of the most interesting things that I have read for some time is Bishop McIlvaine's account of the clerical meeting which he attended at Islington. One paragraph from it I have thought worthy of being detached and constituted into a separate article. It is the introduction to the address with which the meeting opened. The subject which had been sometime before given out was "the present condition and prospects of the Church of Christ and the duties resulting therefrom."

"After a very devotional and earnest prayer by the president, (says Bishop McIlvaine,) Mr Brandram, Secretary of the British and Foreign Bible Society, a clergyman of a sound and practical mind, and of an humble affectionate spirit, began his remarks by laying down a preliminary as to what was to be regarded as *the Church*, and who were to be considered its members. He supposed that *all present were agreed*, that the members of the Church were NOT restricted to the narrow circle of such as had been baptised by a minister episcopally ordained. This he thought of importance to be premised, because in his view it was becoming more common than formerly to take more exclusive ground on this subject."

Mr Editor, the Episcopal Church in this country is now at peace throughout all her borders—long may she continue so. But there is one cause at work, which I apprehend is likely to disturb this auspicious harmony. There never was a time in which greater efforts were made by some individuals amongst us, (few in number, but influential,) to establish the principle which *unchurches* all non-Episcopal denominations *as a test of genuine Churchmanship*. They, with the most unshrinking boldness are constantly asserting in the pulpit and from the press that "*the Church*" holds this opinion, when there is not a syllable of the kind in any of her standards—either liturgy, articles, homilies or canon. Witness the piece entitled "The reformed Catholic Church in America"—which was recently made the leading article in the first specimen number of a publication edited by one of our Bishops, and on which one of your correspondents has made some just comments.

The cry of "the Church" often enables men to play the same part in ecclesiastical, which that of "the people" is employed to sustain in political affairs. A few leaders (by being forward and vociferous, can easily guide the entire herd. The multitudes are ever but too happy to be relieved from the trouble of thinking for themselves. Mens agitat molem; the inert mass moved from without is sure to be governed by impulses given by the most violent and active spirits, while the counsels of the moderate and reflecting are drowned in uproar, whenever any exciting question comes to be discussed. Hence ultraism invariably triumphs for a season in all societies. But reason, justice and truth, will generally in the end prevail, and even the unthinking multitude be reduced into subjection to their gentle sway. In order to this result, there must be discussion—unfettered, fearless discussion.

[From the N. Y. Weekly Messenger.]

RELIGIOUS NEWSPAPERS.

Many of our choicest blessings have become such common blessings, that we hardly realize their worth. The art of printing has proved an incalculable good to man, and yet it has become such an every day employment, and has filled the earth with so many monuments of beauty, usefulness and art, that we scarcely turn an eye of thankfulness to God as we survey them. Christianity first seized on this noble art, and made it a powerful aid in the Reformation. The infidels of Europe learned its immense importance, and used it too successfully, alas! to propagate error, and people the world of despair. They would, no doubt, have gone on triumphantly for a much longer time, had not the terrible wheel of revolution, the sure results of such principles, rolled back with bloody recoil upon its movers. The world was astonished beyond example with the awful reaction of infidelity, making its founders wretched martyrs on its relentless altars. What would have been the hope of the world in these disastrous revolutions, so fresh in the memory of the present generation, had not some faithful ones kept the ancient path of goodness, and aroused themselves to apply the sovereign remedy to these convulsions. They held up the precious religion of Jesus, as Moses raised the brazen serpent, and very many bitten by the monster infidelity, were healed, and assisted in healing others. Christians now were not ashamed to meet the infidel and atheist on their own ground, and turn their own weapons against them. Tract met and repulsed tract—magazine met magazine—volume arrayed itself against volume—the age of reason became the night of folly—winged messengers, heralds of truth, were seen everywhere, and the blessed result of all these labors is the glorious prospect now before us.

Religious newspapers arose in the midst of this contest. They have borne much of the battle, experiencing the same hatred and the same love, from different classes of men, as the servant of Christ encounters in his faithful labors. They bear the honorable scars of a righteous conflict against the prince of darkness; yet they have not gone into inglorious repose, satisfied with the laurels of past success. They are now the advance guard of the army of the faithful. Were they to fail to meet an enemy, they fail not to cheer and encourage a friend.

One most important end resulting from the diffusion of religious newspapers among the friends of Jesus, has been to make them acquainted with each other, and thus has brought them nearer together. The adversary has always delighted to make Christians of different denominations believe the worst of each other; and faithfulness to Christ, under their existing impressions, has compelled them to draw the sword against a brother. How far these ungenerous impressions have worn away, many are witnesses; but the great day of retribution alone will fully show the extent of the agency of religious papers in effecting this desirable end.

The time may come when every family in the world will have a Bible, a tract, and a religious newspaper, lying together, near the sacred altar of their domestic peace; and that time will be very near the millenium of glory to the church. That paper will be earliest seen by the infant—will lay on the dying couch, latest seen by failing age; not from any worth in the paper, the art of printing, or any accompanying circumstances in themselves, simply considered, but because the paper is a servant of Christ, and has been honored to bear the messages of mercy and good will to men.

DESIGNING THE HOLY SPIRIT.

Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Acts vii. 51.

The metaphors employed in this passage are too obvious in their import to justify much comment.—The phrase "stiff-necked," is suggested by the obstinacy of the bullock, when first subjected to the yoke: unaccustomed to obedience, and impatient of restraint, he heeds neither the caresses nor the goadings of his master. In the text, the phrase is employed to indicate the natural frowardness and contumacy of sinners under divine dispensations.—God employs various methods to bring men to obedience. He instructs, he commands, he entreats, he threatens: the agency of nature and providence, of the word and spirit, is enlisted, *to turn them from their idols to God*; but sinners disregard all, and walk, each one, after the promptings of *his own hard and impenitent heart*.

Again, this same class of persons are styled "*uncircumcised in heart and ears.*" Circumcision was the ancient symbol of a holy heart—of a *conscience purified from dead works*. In this solemn rite, the saints of the former dispensation recognised not only the seal that confirmed their title to the promises of the covenant, but also the evidence of their reconciliation, *through the washing of regeneration and the renewing of the Holy Ghost*. A circumcised *heart*, then, is a heart sanctified from sin—a heart once wayward and perverse, but now restored with its affections and powers, to the Great Spirit above, from whom is our life. The *ears* are circumcised when the understanding and reason, and all the inlets of knowledge, are made subservient to the growth of that new life, within, *which is after God in righteousness and holiness*. But those addressed by the apostle are, in both the senses, uncircumcised; their "*hearts are alienated from God by wicked works*;" "*sin reigns in their members*;" *they know not God, and obey not the Gospel of our Lord Jesus Christ.*"

Christian Mirror.

A FUTURE LIFE.

It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble cast up by the ocean of eternity, to float a moment upon its waves, and sink into nothingness. Else why is it, that the high and glorious aspirations, which leap like angels from the temple of our heart are forever wandering about unsatisfied? Why is it that the rainbow and the cloud come over us with a beauty which is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it that the stars which 'hold their festival around the midnight throne,' are set above the grasp of our limited faculties: forever mocking us with their unapproachable glory. And finally, why is it that bright forms of human beauty are presented to our view and then taken from us; leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades—where the stars will be spread out before us like islands that slumber on the ocean, and where the beautiful beings that here pass before us like shadows, will stay in our presence forever.

LIBERALITY.

President Fisk, of the Wesleyan University at Middletown (Conn.) in his truly eloquent address before the Bible Society, declared his conviction that such a thing as a Sectarian Bible Society ought never to be heard of; and while we were yet wondering to know how this opinion could be consistently held by one who holds so prominent a station in that church, he added, "I belong to the only sect in this country which has a denominational Bible Society; but, Sir, I *always opposed it*, I always *voted against* it, I never have, and I never will give my sanction to such a measure" or to that effect.—Mr Sutton, the good Baptist Missionary from Orissa, repeatedly assured the different assemblies he addressed, that the longer he lived and labored for Jesus Christ the less he cared about the distinction of sect and name, and that he had almost forgotten to what country and to what sect he belonged.

Cor. of Chr. Mirror.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.

NO. XII.

MELODY OF VOICE AND HEART.

In addressing his Ephesian converts, the apostle Paul requires them to cherish a fervour of Christian zeal. With a view to promote this divine purpose, he recommends their repeating selections of sacred poetry in public and private, and also their superadding to this the melody of the voice and of the heart. This last is the topic of the present number.

The accuracy of expression, employed by the apostle, is remarkable. Aware that He who formed you, has denied a musical ear to some, and a musical voice to many; he enjoins that those who sing and those who do not sing, should consider both singing and silence as a religious duty;—that both the melody of the voice, and the melody of the heart, should ascend to the Lord.

The early Christians assembled for prayer and praise in the darkest nooks of the city; in the secret chamber; in the lonely tomb; in the recesses of the forest; even in the presence of their persecutors, the voice of music and the breathing of piety rose grateful to Heaven. Blessed be God! you are not exposed to the malice of persecution! You meet and separate in peace. No royal emissaries pursue you, no imperial ruffians track your footsteps: none are disposed, or if any can be disposed, they do not *dare* disturb your devotions. The constitution of your country and the predominance of the Christian faith protect you. But are you as devout and grateful as the primitive Christians, in their evil days of persecution? They rose before daylight to sing, pray, give glory to God, and confirm one another in living holy lives.

But do you rise at all for these purposes? As Paul exhorted the Colossians, does the word of Christ dwell in you richly in all wisdom, while teaching and admonishing one another, or singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God? Alas! how is the gold become dim! how is the most fine gold changed!

But it is fruitless, I repeat, to complain of the degeneracy of modern times, unless we propose means of improvement. May infinite goodness preserve us from that folly! The grand desideratum seems to be what is here recommended to the Ephesians,—a feeling of God's universal presence, and a consequent pervading spirit of devotion.—Sacred music and sacred poetry the apostle prescribes as means of grace. It becomes all in the sanctuary, who hear, read, and sing, to remember that you are engaged before God in a religious service. All should be furnished with books, both young and old without exception. This circumstance is more important, than is commonly imagined: I may add it is of indispensable importance, since without books you find it very difficult, if not impossible to distinguish the words and sentiments as sung. You should all listen attentively to the psalm or hymn as read from the desk The choir should sing as to the Lord, with seriousness and spirit, with reverence and cheerful piety. The audience should look over the hymn, and accompany the singers; and while you enjoy the mysterious power of modulated sound, your *hearts* should make melody to the Lord. Give glory to the Former of your bodies and Father of your spirits for granting you existence; for opening avenues innumerable of refined enjoyment; and for communicating by the Messiah the assurances of immortal life,—even an endless progression in sacred delight. Be filled with the spirit of devotion, drawing nearer and nearer to God by faith, hope, and love. In the present world your walk is limited; still you everywhere discover the revelation of paternal goodness. Be grateful for this indulgence; but let your bosom swell with sublimer transport, when you contemplate that unconfined range of the universe, proffered to the righteous soul. You may *now* discern around you visions of inimitable beauty; from nature and art,—untutored nature and the miraculous power of art,—you hear touches of exquisite harmony; your imagination forms delightful possibilities respecting things unrevealed; but, glory be ascribed to our Disposer and Benefactor! this is not all. Oh no: remember the unimagined and unimaginable goodness of the Eternal: Eye has not seen, ear has not heard, nor heart of man conceived the mysteries, which God has prepared for those who love him.

Such, my readers, are the doctrines of the passage we have been considering; such the blessed consequences of observing them; consequences worthy of inflaming the ambition of an immortal mind. But ah! do not deceive yourselves by any irrational persuasion. Remember with trembling awe, that between the undevout, the transgressor, and such glory, a great gulf is fixed, an impassable barrier. With shuddering and dismay remember, O impenitent sinner, that, if you pursue your fatal career, your Maker will have formed you in his own image and breathed into you the breath of life,—in vain. He made you heir to an eternal inheritance: that inheritance,—are you not daily forfeiting it by rebellion? He formed both your frame and your mind for the warmth of devotion, but do you not remain cold and insensible to his love? He made you capable of high degrees of knowledge, of "thoughts that wander through eternity;" but your soul, that visitant from heaven, do you not immure it in the prison-house of darkness, and guilt and death? He made you able to feel his presence; he gave you organs and hearts to praise him; he even granted the inspirations of genius and devotion to promote your spiritual enjoyment; but how many continue uninfluenced by his presence! no voice of praise, no melody of the heart, goes up to him; how many are made captive by grovelling desires, and are hurrying to the consequences of evil!—My readers, need I say more? You see the awful doom of the sinner; and you see the recompense and glory of the true Christian.—May God sanctify both views to your souls, through him who came to seek and to save those who were lost.

FOR THE CHRISTIAN REGISTER.

REFLECTIONS ON THE DEATH OF AN AGED PERSON.

There is something mysterious, something incomprehensible in the designs of our Maker in respect to frail, mortal, ephemeral man. Now we look abroad on life's stage and we see some acting in their career, crowned with prosperity, blessed with all the endearing comforts of life, active and useful;—but tomorrow we look, and where are they? Alas! well may we exclaim, the places that once knew them, now know them no more. Life, what art thou? why is thy career so short, so uncertain? The pleasures which thou dost afford vanish at the twinkling of an eye, and we survivors gaze upon thy vain toils with unspeakable and amazing wonder. We are lost in astonishment, when we behold the mighty works that man has done in this short transitory scene of action. The young are called away, when the bud is just appearing, promising future usefulness. The parent gazes with fond affection on this object of his wishes —but it is taken away and removed from the eyes of its best of friends to render up its final account. The middle aged at times suddenly disappear, forsaking friends, hopes, affections, all, to stand before the presence of their God. Do not these things seem mysterious to us? Do we not wonder when we see a friend thus suddenly torn from us? And how shall we describe the feelings, the thoughts, the silent prayers of those who have lost—forever from this world—an aged, a near and dear relative. Multitudes of past beneficent acts, of parental care, of kind and soothing words, of devoted attention, of meek and ardent prayers in our behalf, come vividly before us now that we can no longer enjoy their earthly presence. O, there is something which no human tongue can express, and no heart can conceive which has never experienced such a lot, when an aged relative has been taken from us. The thought of past years, when merry childhood made ours a happy period, under the tender care and instruction of this relative, rushes in a moment before our imaginations, and makes the heart grieve to think that these have past away, and that that voice which brought so much cheer and pleasure to us is now forever hushed.

The occasion of these brief remarks is the death of an aged person who very recently departed this life. It was her prayer that she might live no longer than that time when her *usefulness in this world might cease*. What a blessed saying was this! Would that every person, no matter what his situation, could utter such words, and adhere to them through his pilgrimage. How full of wisdom and experience are the aged! They have passed through the troubles of life, encountered all its temptations, and are now waiting for the coming of their Lord. How often have we appealed to their experience and they have counseled us for our well being. But there is a lesson which comes home to each one of us, full of importance, and which requires our deep and silent meditation. Do we live a Christian life? Can we say to ourselves, I am prepared to stand before the righteous judge of all the earth? We may live many years, but let us always be prepared to die. The best of earthly comforts are but trifles which soon disappear. Why then suffer these things to have so much of our desires? Religion is the one thing needed, and unless we possess it we are lost beings. We see the aged resigned, at all times, to the will of God, and conversing on religious subjects. They take comparatively little interest in the pleasures of this world, but wish to secure their immortal prize. Their example then must be followed by us, and the recollection of their virtuous actions must ever abide in our hearts.

To the Christian this is an all-important event. When death comes among us, when we see the hand of the destroying angel taking one of our number, the thoughts of the Christian naturally turn on death. There need not be any fear at the thought that we must die. We see all of every age going to the tomb—all must go. Need we then fear? Let our lives be the lives of a Christian.

"————Sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

Would you die in peace, stand then at the bed side of the aged Christian when dying. Behold how gentle his words, how calm his countenance, how he is longing to go to the mansions of eternal bliss! Hear his last words, how full of the Christian spirit! It is there that you can learn the happiness of the Christian, and it is there that you can form the resolution of devoting your life to the salvation of your own soul. Impress this scene strikingly on your mind; and when you go forth into life, avoid the temptations which would turn your soul from its true course.

As you return from fulfilling the last honors to the dead, and when you mix again with others in the employments of this world, do not let your actions or your thoughts break your good resolutions. You will soon be pursuing pleasure's path, you will associate with others who are lively and cheerful, and you will naturally sympathize with them. It is right. But it is not right that you should never cast back one thought to the scenes which have passed. Let the principles of our holy religion, let love to others, let the salvation of our own souls be garnered up in our minds, that we may act as becomes moral and religious beings.

Another view presents itself to the mind on an occasion like this, which is the shortness of life. Year after year passes away in quick succession and is bearing us nearer to the end of our course. How do we improve ourselves in this short time, is a question which each reflecting mind will ask itself. The past seems but an image, the present real life, while the future is concealed from our view by a thick veil. Have we so spent our time, as now that memory comes to us, it appears to have been approved by ourselves? Death will come to us as it has come to others. O then, never can we too quickly embrace religion as our staff and our guide through life,—never can we too quickly avoid the sins of this world and devote our time to the all-important duty which belongs to each. There is another world "where saints immortal reign," to which the pious go; it is there where the good who have departed have gone to sit at the right hand of the blessed Redeemer, and who look down upon us beholding all our actions; it is there where we shall go, once more to be united in celestial union with our friends on earth. Christians, as you see your friends depart from this life, think not that they will be eternally separated from you: —you will see them face to face with the just made perfect. Take then consolation from this: be not cast down when you see the body of a relative dying, for the soul is ready to take its flight to heaven, there to be happy and at rest, for former things have passed away.

CHRISTIAN REGISTER.

BOSTON, MAY 30, 1835.

ANNIVERSARY MEETINGS OF BENEVOLENT SOCIETIES IN BOSTON.

We proceed to furnish our readers with accounts of the doings of various associations, in addition to those which we published last week. We were not able to attend the meeting of the Sunday School Society, but have been kindly favored with the following interesting report of it, by a faithful friend of the Register.

SUNDAY SCHOOL SOCIETY.

The Anniversary of the Society was held on Wednesday evening, 27th inst. at the Rev. Dr Channing's Church in Berry Street. The President, Rev. Dr Tuckerman, in the chair. The throne of grace was addressed in a fervent and appropriate manner by the Rev. Mr Hosmer of Northfield. The Annual Report was then read by Edward Blake Esq. Corresponding Secretary. It commenced with paying a grateful and faithful tribute to the memory of the late Mr George A. Sampson, an early and ardent friend of Sunday Schools, an officer of the Society, and a superintendent formerly of the Hancock Sunday School. It alluded to a course of admirable lectures on christian morals given the last winter to the teachers of the city by the Rev. Mr Gannett, at the request of the Directors of the Society. It adverted to the agency of the Rev. F. T. Gray in visiting and addressing Sunday schools in their behalf in this city and some of the neighboring towns;—and to the correspondence of the Secretary with friends of Sunday Schools in London, Liverpool, Bristol and Manchester, England. The extracts in this connexion were very interesting. The report then closed by extracts from communications received in answer to a circular sent to all the schools in connexion with the Society. The answers were very full and satisfactory as to methods of instruction, the means used to excite in children a decided interest in religious subjects, and the influence of Sunday schools on parents in regard to the religious instruction of their children. As this report will be printed and distributed to the schools, it is unnecessary to enter upon a more minute analysis of its very interesting contents.

Henry B. Rogers Esq. of this city moved its acceptance. He spoke with earnestness and at length of the object and value of these religious institutions. He dwelt mainly upon two points. First, of Sunday schools as the only existing means in this christian land for the teaching of Christianity in any thing like a systematic form; —and secondly as a means of protecting the young from the influence of skepticism and infidelity. On this last topic he was forcible and eloquent. He insisted upon two points, viz. that the knowledge obtained at these schools, commencing with the simplest catechism and extending through the Bible, to a course of Natural Theology, gave to the Sunday School pupils such an amount of clear and satisfactory knowledge on religious subjects, that they would be protected by it from all the assaults of infidelity; and secondly that the religious impressions which they receive would be such as to shield them effectually from any danger of doubt or skepticism.

The report was then accepted.

E. Weston Jr. Esq. then offered a Resolution in the following words.

Resolved, That Sunday Schools are a powerful means of stimulating teachers to self-education.

Mr W. developed the principle embraced in this resolution in a brief but comprehensive address. He adverted to the fact that in general our knowledge of the Bible and of religious subjects is very indefinite and intangible. We discover this, he said, when we enter the Sunday School and for the first time begin to teach. We then feel our own need of instruction, and are led from the necessity of the case, to study. The investigation of one subject leads to that of another. The Bible, the great storehouse of religious knowledge, opens to us an unceasing fountain in our course of instruction and improvement. From this we are led to a study of Natural History, where proofs start up at every step to convince us of the wisdom, goodness, and power of God. In this way the whole circle of knowledge was opened upon the Sunday School Teacher, and in this way his

own education was rapidly promoted and secured.

Professor Ware, Jr. said that he had a few words to offer on a point already touched upon by preceding speakers, but of sufficient interest to claim a moment's further attention. We are indulging great hopes and confident expectation from this system of Sunday school instruction; we predict as its consequence a sort of renovation of society; we anticipate from it the most marked effects upon succeeding generations, and the prosperity and growth ofthe churches. How are we to ensure the accomplishment of this beautiful vision? how are we to make certain that it shall not be all a failure? It can only be, by the blessing of God, through the manner of teaching. And what shall that be? Not barely the outside of books, not the mere answers to Allen's Questions, and Nichols's Natural Theology, and Carpenter's Geography of the New Testament. These may be learned thoroughly, and yet no progress made in that only knowledge which will lead to the blessing of the world. The children must learn goodness and piety, must be instructed in principle, self-government and devotion, or they may go out into the world as unprepared as if they had never seen a Sunday School. And how shall they be taught these things? It can only be by Teachers who themselves know them. No one can teach what he does not know. They that understand Geography and Natural Theology, and Scriptural exposition, can teach them; and they only who understand the virtues can teach them; and in order to understand the virtues one must possess them. No one can impart what he does not possess. It follows, therefore, first of all, that our Sunday School Teachers should teach themselves, should cultivate their own characters, should themselves be devout, pious, religious, in order that they may be able to lead their pupils to devotion, piety, religion. Mr Ware went on to illustrate this idea, from the well known fact that feeling is excited by feeling, and that the heart is affected by sympathy; so that children will hardly be interested in any subject unless the teacher be interested in it, and the teacher will be unable to reach their feelings and sentiments unless by means of his own feelings. He therefore called upon the teachers to cultivate faithfully personal religion, and this the rather, because, if they contented themselves with a cold, formal, intellectual teaching of books only, without carrying home the power of religion to the hearts of the children, they would be hardening those hearts against impression by their very process of instruction. It would be the effect of this great machine of Sunday instruction to render their young minds familiar with all the words and forms of solemn truth, yet without feeling their power, and thus they might be hardened against impression, and prevented by an early acquired insensibility, from ever afterwards entering into the religious life. These, he said, were considerations of solemn importance; and he desired to express them in the following Resolution:

Resolved, That the main hope of the Sunday School system rests on the personal religion of the teachers.

Before sitting down, Mr Ware wished to advert to the affecting notice in the Report of the death of one of the distinguished friends and fellow laborers of this cause, Mr G. A. Sampson. I knew him well and long, said he; I honored and loved him. He did his work in this and other departments well, and in the midst of life was suddenly and mysteriously removed. He is gone to heaven. It is right that he should be remembered here, for he was in many respects a model for our teachers, and they should take the warning to-night, that, before another year returns, some of them may in like manner be summoned. He was not the only victim of the last year. By an equally sudden and awful visitation, another of our number, David Patterson, has been called away. "The sea his body, Heaven his spirit, holds." He, too was a "Christian merchant." His thoughts and deeds were of goodness. I knew and loved him from childhood, and always found him worthy. It seems as if it were but yesterday, that he used to come up and recite his catechisms and hymns after the Sunday's service,—always prompt and intelligent as he continued through life. Methinks I see him now,—the bright, beautiful, manly boy--who afterwards taught to other children what he had faithfully learned, and is now, I trust, rejoicing in the glory that he loved.

Rev. S. K. Lothrop succeeded Professor Ware, and presented a resolution in these words.

Resolved, That the example of the Sunday School Teacher should ever be a model for the pupil.

Mr Lothrop observed that parents were often disappointed in the result of their labors in the education of their children and he ascribed the failure, to the fact, that their practice was so frequently in opposition to their precepts. He said, the same principle was true as to the Sunday School Teacher. If they would be successful their example must be a model for the pupil. He urged this in three particulars; first, as an example of christian *love*, overcoming all impatience, difficulty and opposition. They must exhibit that love which was taught by the Savior, in all their conduct, if they would have the pupil exhibit it when he shall come to act on the stage of life. Secondly, they must set an example of *veneration* and *zeal*. Teachers to impress their pupils with a veneration for sacred things must show that they possess this veneration by their daily words and actions. They must be engaged in their work, also, if they would engage the attention and interest of their pupils. And thirdly, they must set an example of attention to *forms*. The spirit, he said, was every thing, but so long as we are human, we can hardly hope to attain it without observing the forms prescribed to us in the gospel. The teacher therefore who would accomplish the most with his class, should be an example to them in this as in every other duty enjoined by his Lord and Master.

Mr C. A. Bartol of the Th. School at Cambridge, offered a resolution in substance as follows.

Resolved, That Sunday Schools exert a salutary influence on parents in regard to the religious education of their children.

In the commencement of his address Mr B. related a striking and interesting anecdote, of which he vouched for the truth. It was of a little girl in the city of Troy, a pupil of a Sunday School, whose father and mother were Atheists. She was taken sick, and a physician was called in who was also an infidel. The dying scene of this christian child was then described, and such was its effect upon the parents and the physician, that they became earnest inquirers for the truth, and were shortly after converted to a belief and profession of Christianity. In further prosecution of his remarks, he urged the necessity of a zealous cooperation of the parents in order to secure the best results for the labors of the Sunday School teacher.

He was followed by the Rev. William G. Elliot of St Louis, Missouri, who introduced the following resolution.

Resolved, That Sunday Schools are of great value as a means of increasing and strengthening our Churches and Religious societies.

As a citizen of the West, Mr E. adverted to the importance of Sunday schools in that section of the Country especially, in increasing and strengthening new and feeble churches. He remarked on the influence of a body of teachers united in one, and that a holy purpose, in giving strength to a religious society. But he dwelt mainly upon another and most important feature in connection with his resolution. He said that children educated in the Sunday School acquired, and grew up with a strong interest in the subject of religion, and connected themselves early with its institutions, and it was this deep and united interest of a people that gave strength to any church or Society. With a thousand members indifferent to religion, a society would still be weak; but with a few and these deeply engaged in the subject, their strength was mighty.

A resolution was then offered by the Rev. Mr Burton.

Resolved, That Sunday School instruction is the Patriot's best HOPE for the prosperity of our country's free and happy Institutions.

Mr B. contented himself at the late hour at which he rose with presenting a single idea on the subject of his resolution. The rising generation, he said, under the influence of Sunday School instruction were to bring with them into active life, as he believed, a different spirit from that which now created so much alarm in the minds of many citizens. Their object, he had faith to believe, could not be exclusively for wealth or office, or pleasure, as now, but they would come clothed in that seamless garment of purity and truth, which should raise them above the seductions of time, that they might gain an imperishable crown in the future world. He believed they were to bring in a new era of peace and love; that they would come forth with the olive branch in one hand, and the balance of justice in the other, and dissensions, wars, and iniquity would then comparatively cease. This nation would become a prophet nation to the whole earth, and the great principles of a republican people, true to virtue and religion, would prepare them for the republic of Heaven.

Rev. Mr Sullivan immediately afterward rose, and without a resolution offered some remarks on the standard to be required of a Sunday School Teacher, which he believed should not be so high, as some had maintained; and of the importance of educating the Conscience.

Rev. Mr Putnam of Roxbury then offered a resolution in these words:

Resolved, That the hearty thanks of the Clergy are due to their lay brethren for their zealous and efficient co-operation in the religious culture of the young through Sunday schools.

Mr Putman spoke with much animation and effect; but we can give only a faint idea of the impression he made. He adverted chiefly to the change which had taken place within ten years as it respects the labors of the lay men in the cause of religion. Formerly their money and counsel, but now their personal labors were afforded. He then appealed to the President, Dr Tuckerman, who had more experience than himself, if he had ever anticipated that he should receive such aid in his work as the Sunday School had since given him?—But, said he, the teachers say, we have only done our duty. True, but are they not entitled to our thanks, that they have placed their standard of duty so high and performed it so faithfully?—They say, it is a source of pleasure, and therefore they deserve no thanks. But sir, ought we not to give them our thanks, that passing by the seeming pleasures which so many others seek and love, they have been willing to find their pleasures in the self sacrificing duties of the Sunday School Teacher? Yes sir, they *do* deserve our thanks:—and I thank them in the name of the clergy; in the name of the community; in the name of Christ;—and in the name of God in whose work they are engaged.

This motion was seconded by the Rev. Mr Gannett, and Professor Ware, when it was passed by their suggestion, *viva voce*, on the part of the clergymen. The meeting was closed by a few remarks from the President, and the singing of the hymn

'From all who dwell below the skies.'

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BERRY STREET CONFERENCE.

According to usage an address was delivered to the clergy on Wednesday morning of last week by Rev. Professor Ware Jr. The subject of the address was—"The best means of bringing our Lay Brethren to be more useful in the maintenance of Religious Institutions."

This address was short, and very direct in the expression of the speaker's views upon the subject. He acknowledged, from the nature of the case, the dependence of the clergy on the laity; that the christian minister was in a manner at the mercy of his lay brethren. It was therefore essential to the existence and prosperity of religious Institutions that they should take an active part in the affairs of these institutions. The power of the ministry is in this way greatly augmented. The question thus comes up—In what way is the action of laymen to be extended. Their offices are indeed distinct from clergy in the promotion of religious objects, particularly as teachers; yet they may be useful by their counsel, and their teaching is in some respects is important and, in these times indispensable. Such is the case in regard to sunday schools which must rely mainly on them. Much may be done by them also in meetings for conference and devotion to keep alive the religious spirit.

Again they should show a cheerful readiness in the contribution of funds for religious and charitable institutions. The present broken state of the church affords abundant opportunities for the efforts of all in aid of Christian Institutions and a Christian ministry. The growth of the gospel is the great and general object, and to say nothing of our wants nearer home, the last calls loudly for assistance. The question therefore should be not only what can I do for my town or village, but what can be done every where.

In regard to the means in operation among Unitarians they are very limited. The Evangelical Missionary Society, constant and persevering as it has been in its useful labors, is yet able to expend but $800 a year for sustaining the preaching of the word of life. It could well expend and ought to be able to expend $5000 in that service. When our rich friends are made fully to understand and to appreciate the good effects produced by this domestic missionary association, the means wanted may be provided. Inasmuch as religion is better than gold, as it is the true riches, this charity should be urged upon them, that its ends may be better accomplished. They have not bestowed their gifts grudgingly upon individual objects, for the moral and religious improvement of seamen, and for the ministry-at-large in this city, as well as for the endowment of our Theological School.

How is this extended interest to be excited? By hearty union with one another and in the great objects at stake. Whenever this shall be produced in its full measure not merely by organization, but by efforts and prayers singly and in common, and by means of social meetings for mutual encouragement and animation, the work will advance.

An important means of promoting our views and giving them a practical operation is by the circulation of religious books and periodicals. It is objected indeed to religious periodicals, that they tend in a manner to secularize religion. Yet it cannot be doubted that they produce great good on the whole; and pains ought to be taken to spread them more widely. Every family should be provided with a religious paper. Every one is disappointed if he has not a paper to inform him of what is going on in secular affairs. The merchant must have his paper to acquaint himself with political affairs, and whatever bears upon general or local matters relating to commerce. So one who feels any interest in what is passing in the religious world, especially among those whose views are most similar to his own, should be provided with a religious periodical. But the circulation of such periodicals among the denomination whose clergy he was addressing, is very limited. None of those publications has more than 1500 subscribers.

[Professor Ware was not exactly correct in this statement, and he will be glad to find the fact more favorable, in any case. The Christian Register has about 1900 subscribers, nothing to boast of. We mention this only to show, that, though still miserably poor, we are not so poor as the statement supposes. Let the friends of the Register mark the words —*miserably poor*, for they are true. No religious paper can be supported and conducted as it ought to be, upon so expensive a scale as the Christian Register, for a less number than 3000 subscribers. Shall we have them, or shall we not? If the Register is worth sustaining, that number can be procured. May not the Editor fairly put it on this ground?]

But to resume the meagre report which we are attempting of Professor Ware's Address. He asked who are to inspire the interested activity for which he contended, into the denomination in whose behalf he spoke. The standard of religion, he said, is what the pulpit makes it. When religion droops and gives signs of decay, the ministry must distrust themselves. Deficiency of talents for the work, it may be of feeling, of industry or of moral courage is probably at the root; perhaps the love of ease or worldliness. Under such circumstances religion may be expected to sleep. And so it will be also whenever the ministers of the gospel are unwilling or afraid to use their influence. The Unitarian clergy are the most modest of all in the exercise of their influence. Their indirect influence, indeed, is great, but their direct influence is comparatively insignificant. Yet the state of the times admits of no hesitation. Even men of small intellectual stature have their place, and the stripling may be so circumstanced as to win the victory.

Never, said Mr Ware, since the time of the apostles, and of the reformers did so much depend on the ministers of the gospel, as now upon the ministry he addressed. But where is our Paul or our Luther? Religion deep, personal, fearless is demanded; personal action, individual influence on individual minds. With a few remarks on this topic suited in the best manner to stir the minds and hearts of his auditory, Professor Ware concluded his address.

We did not remain to hear the Report, and the discussions of subjects and questions which came up before the Conference. From one of our friends (among the clergy who were present) we received the following communication, in answer to our request that he would furnish us with any thing that might come up in the meeting of general interest to the cause to which we are devoted. It should be remembered that it is not a public meeting; that its direct object on those present is the mutual light and encouragement which may be imparted to each other and received from each other as clergymen—and that the more remote results of the conference upon their labors as ministers, may be most cheering and salutary.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

I do not know that I could say any thing more about the Berry Street Conference than that the address which you heard was delivered; that reports on interesting subjects were made by Committees appointed the last year, and gave rise to discussions which were continued by adjournment on Wednesday afternoon and Thursday morning; that a large number of the brethren were present; and that the remarks of all the speakers showed a desire to devote the time to questions of practical interest, especially to inquiries respecting the best models of christian influence, rather than to topics of a speculative or dogmatic character.

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COLONIZATION MEETING.

The friends of African Colonization held a meeting for aiding the plans of the American Colonization Society, at the Masonic Temple, on Thursday the 28th ult., and on Friday by adjournment, at which the Hon. A. H. Everett presided. Rev. Mr Gurley, the Secretary of the Society, was appointed Secretary of the meeting. We were not present on the first day; but we understand that a resolution was offered by Rev. Mr Taylor of this city, expressing confidence in the Society and in the utility of its object, and that he sustained his Resolution by an address. The meeting was also addressed by Mr Gurley.

On Friday we entered the Hall while Mr Tracy was speaking to a Resolution, the substance of which we understood to be, that the object of the Colonization Society as expressed in its constitution is not unchristian in its character, or unjust in its bearings on any part of the United States. He was then defending the leading article of the Society's constitution, viz. The colonization of free blacks in Africa &c., with their consent, as unobjectionable. But, he said, it was alleged that their consent would not be obtained, except for the prejudices that existed against them. Suppose this to be true, why should we not assist them to escape from these prejudices. There might however be other motives. The white men of New England break away from endearing connexions and migrate to remote places in order to better their condition. Why may it not be so with the colored race, independently of the existing prejudice against them? Colonization is also ascribed to selfish motives, as a means of relieving slave-holders from the danger of insurrection. But he showed that the different motives which affected different portions of the society did not vitiate its great principle, and that the voluntary emigration of the free blacks did not render the condition of the slave worse.

Mr Edwards, who next addressed the meeting, introduced a Resolution of the following import, viz. that Colonization had been one of the principal means of drawing attention to the subject of slavery.—The Colonization Society, he said, started when the slavery question was dormant, and the present anti-slavery men were asleep. —It is alleged that the operations of the Society are futile, that they have no tendency to diminish the evil. He did not regard the allegation to be true. There are already four colonies, why may there not be twenty? This number receiving each a thousand colonists every year, would do something. Besides it is not inconsistent with other means. Great changes were to take place in the slave states at some time; perhaps the low countries of the South will be abandoned to them. To the extent in which Colonization diminished the evils of slavery it was entitled to favor.

Mr Pierpont had been requested to speak at the meeting, but excused himself on account of the state of his health. He remarked, merely, that what had been said went to vindicate the society from objections by proving that the terms of its constitution were right, but it had been alleged that there was an inconsistency between this, and its details and operations. Just before he rose a black man entered the Hall. Mr Pierpont said it was the same person, he felt confident, who had told him, about two years ago, that he had been induced, by the representations of colonizationists, to sell a small farm in Maine, (upon which he lived with his wife and children) for the sake of embarking for Africa; and that when he came to Boston, he found himself without friends or patronage, or a way provided to realize the hopes which were held out to him. Mr Pierpont expressed great surprise at seeing the man in the Hall, and requested permission of the chairman to question him about his identity, and to call for his story. Permission was granted, and the general facts came out as Mr P. stated them. But in the particulars his account was so confused that no connected statement could be made out of it. From the explanations given by Mr Gurley and other gentlemen present, it appeared that he was not tampered with by any agent of the Society, and that after he came to Boston, he became by some means prejudiced against the scheme, and altered his purpose.

After this incident, Mr Nott introduced a Resolution in favor of Colonization as calculated to rouse public attention and direct public sentiment. Something had been done in obedience to the maxim, Do what you can.—It commenced in a manner resembling that of missions, with bold action. He adverted to his own missionary labors in which he started with little aid, and to those of the celebrated Carey who went solitary and almost unassisted to the work. More was accomplished in this way than by trumpeting missions for twenty years. The colonies are increasing and will increase, and as they become populous public attention will be directed to the subject.

Mr Gurley expressed his gratification at the proceedings. If, as had been shown, Colonization in Africa was doing good and could do no harm, then let the Society be sustained. He went into the history of the Society to some extent, intended to show that it had done more for humanity towards slaves than every thing else. He spoke of its late embarrassments, of its improved condition, and of its present wants, not overlooking the objections which had been brought against it. In all these respects, while he manifested a familiar acquaintance with the whole ground, there was, to all appearance, a frankness and sincerity which produced a very favorable impression.

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NEW ENGLAND ANTI-SLAVERY CONVENTION.

A preliminary meeting was held at the Anti-Slavery Hall on Monday evening, the 25th ult. to make arrangements for the Convention.

On Tuesday the Convention met at Tremont Hall, President, Amasa Walker, Esq. and the meeting was continued by adjournment through the two following days, and closed late in the evening on Thursday. It was therefore including the preparatory meeting of Monday, a four days' meeting; and further, including the meeting of the Young Men's Anti-slavery Society on Friday and Saturday, it was, on the great subject of Slavery, a protracted meeting of six days.

We were unable, amidst other occupations, to attend the meeting of the Convention, except for a short time on Tuesday, and the Hall was so thronged, and the atmosphere so oppressive that we could not remain long. The Liberator of last Saturday gives an account of the proceedings filling five columns, but without any reports of the addresses. The Editor complains of illness as an apology for not printing "a full account of the Convention and other Anti-Slavery meetings of last week." We infer from what he says, though he makes no large promises, that we shall see something the present week of what was said by some of the principal speakers; enough probably to show the Editor's industry and zeal, but not enough to satisfy his wishes.

He says,

We shall ever regret, that a first rate Reporter was not employed throughout the meetings of the week. For want of one, as a member of the Convention remarked, though we have gathered up many dollars, we have lost many diamonds. The speeches of Thompson, Birney, Scott, Stanton, Storrs and others, were replete with thoughts, arguments, and illustrations that should have been preserved.

Dr Cox and Mr Hoby of England were invited to take seats in Convention and if agreeable to them to speak on the subjects of discussion. To this invitation, given on Tuesday morning, their reply was, "that it will be inconvenient for them to attend this morning's session, and that unless they altered their views, it would be inconsistent for them to take any part in the deliberations of the convention."

This was borne very philosophically (with Christian philosophy we trust) indicated by merely accepting the report and discharging the committee who were intrusted with the service.

A long letter of apology from Dr Cox of Auburn Seminary, State of N. Y., for declining the invitation to be present at the Convention, is published among the doings; and with all due respect be it said, that if the Dr does not talk better than he writes, his absence is not much to be regretted. There may have been some peculiar circumstances, demanding of his readers laxity of judgment in the criticism. But really what with the Dr's physics, metaphysics and ecstatics, whether he were "in the body or out of the body" we cannot tell.

If there be such a thing, says Dr Cox, as moral impersonal presence practicable to a man 'in the body' as I am, you shall realize this, I think, though I can give no more, on that grand occasion. My present earthly location will explain the reason, in part, why I cannot be gratified with a more palpable participation with you; since here I am every day so much engrossed, that few can conceive how much more than difficult it were, nay, how morally impossible, for me to leave my position at such a time and for such a distance.

Again.

I love God in no other way than as I love man benevolently for his dear sake—all dark complexions *not* excluded! And the sentiment that I had been, in common with the times, guilty of this dreadfully popular partiality, namely, of loving my white neighbors religiously, as if it were, not as obligatory, and in a definable sense more excellent to love my poor colored neighbors religiously, according to the commandment—"as thyself," this sentiment, I say, or the new and clear perception of the fact as it is, was the great revolutionizer and corrector of my principles here—in which, thanking God for it, I never cease to rejoice, "as sorrowful, yet always rejoicing; &c.

finishing the passage of Scripture but requiring one to search diligently for the completion of the sentence.

After this letter from Dr Cox and letters from two other gentlemen were read, several Resolutions were introduced on the successive days of the meeting. From these we have selected such as are in our view the most striking, some of which have our hearty approbation and some our strong disapprobation.

By the Rev. Mr Storrs of Concord N. H.

Resolved, That it is the duty of abolitionists to inculcate their principles and opinions on their brethren of the south, and to do it with Christian forbearance and kindness.

This we like perfectly so far as it goes. We would not only inculcate on our Southern brethren the principles and opinions which are held by the friends of abolition at the North, with Christian forbearance; but with the same forbearance listen to the difficulties of our Southern brethren in turn; and if perchance any one of them is burdened with more than his share of superannuated and helpless slaves whom he cannot in mercy set adrift, we will proceed with Mr Storrs, *pari pasu*, and cut off as many ounces from our daily bread and meat and the various accompaniments, as he will, for their relief and sustenance.

By George Thompson, Esq.

Resolved, That the doctrine of immediate and unconditional emancipation is the only righteous and efficient principle of action in the cause of abolition, and that this convention rejoices in the demonstration afforded of the power, practicability and safety of that doctrine in the events which have recently transpired in the British West India Islands, the Cape of Good Hope and Mauritius.

We will say little of *immediate* emancipation, a formula, however, to which we have never yet sworn, because the explanation of it is attended with too many difficulties. Mentally it means *immediate*, so that it can be repented of as a sin while the relation is inevitable; physically or practically it means *as soon as possible*. So we understand our brethren who call themselves *abolitionists* by way of eminence.

But beyond this, lurks there not a fallacy in this Resolution? or rather is not the fallacy glaring? The doctrine of "immediate and unconditional emancipation" contended for, is the same doctrine whose power, &c. has been demonstrated by the results of the British experiment. Was the emancipation of slaves in the British W. Indies unconditional? To say nothing of the system of apprenticeship, or of its policy, was not the compensation of the owners or masters a condition of emancipation, a condition which the exclusive abolitionist with us abominates, which he cannot for a moment listen to with patience? That the doctrine of the resolution is "the only righteous and efficient principle" is a mere dogma. It is quite as easy to prove that cruelty is a sin as that slave holding is a sin; and if a method can be devised for the gradual abolition, more merciful both to the master and the slave, that method will be more "righteous" if not more "efficient."

By J. G. Birney Esq.

Resolved, That whilst it is the duty of abolitionists in the prosecution of the great cause in which they have engaged to abstain, if it be possible, from harsh personalities against such as may differ from them, it is at the same time their duty to receive with Christian meekness the rebuke of those who may charge them with error.

Unexceptionable.

By Rev. Dyer Burgess.

Resolved, That in the opinion of this convention one of the most effectual means under God to persuade the slave-holder to "godly sorrow" for his sin, in degrading God's image, and to bring slavery to a speedy and blessed termination, is for the church every where to exclude from her communion and privileges, all those who claim and hold their fellow men as property.

This Resolution, we are told, "called forth an animated debate" the remainder of Wednesday's morning session. The Convention dined upon it, digested it—renewed the discussion in the afternoon, and when it was put to vote it passed *unanimously*. We are *unanimously* of opinion that it ought not to have passed. If every benevolent society is to form itself by combination into a *unit*, to enter the pale of the church, and to usurp the power of excommunication, we say—from such Hierarchs Good Lord deliver us. We would sooner repose in the bosom of the self styled Catholic Church, the Romish Church, than have any fellowship with those who compose such a new papacy. We warn all who love our Lord Jesus Christ in sincerity and truth against such associations, such usurpers of *his* power and that of the Father who sent him.—We could here trace an approximation to the same spirit in some other associations, but we have done for the present, because we find by the arrangement of the matter for our sheet we must come to a close. The resolution which has given rise to this strong expression of reprobation, is one so abhorrent from all our modes of thinking and feeling, that we can make no compromise with its framer or its abettors.

Some other things in this Convention we meant to have touched upon, partly to approve and partly to condemn, but we must at least postpone the subject.

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SOCIETY FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE, PIETY AND CHARITY—held its annual meeting at Chauncy Place, on Tuesday, the 26th ult., and elected as officers for the current year—Rev. Dr Bancroft, President; Rev. Jacob Flint, Vice President; Rev. F. W. P. Greenwood, Secretary; Joseph May Esq., treasurer.

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SEAMEN'S FRIEND SOCIETY.

Among several benevolent Associations whose meetings we were unable to attend this was one. We are indebted for the account here subjoined to the Boston Courier.

This Association met in Park street Church on Wednesday forenoon—Hon. Pliny Cutler, President of the Society, in the chair. Rev. Mr Lord, the Secretary, presented the annual report, by which it appeared, that the Mariner's Church, over which he is pastor, had doubled its congregation during the past year, and that there had been many cases of reformation among the sailors.

Rev. Mr Rogers of Townsend, remarked, that he was the son of a sailor,—who had been cradled in the battles of his country.—he knew that seamen were rude, but they were noble,—they joined the simplicity of the child with the strength of manhood; they partook of the nature of the element upon which they travelled; at one time peaceful and then convulsed with storms. You might lead one like a child, yet he would brace himself against even the lightning of heaven. If it should ever become his lot to be poor and sick and dying, he would prefer to lean upon the strong arm and the large heart of a seaman. The speaker said, that he himself should now have been enrolled with the seamen, if he had not heard a voice calling upon him to follow another path. We had thought hitherto as little of reaping fruit from labors upon sailors, as if we should stand upon a rock of the sea, and cast abroad seed upon the waters. This was a mistake. What wonder that a sailor's passions should run riot during his brief sojourn upon the land; when we had blockaded him from our sympathies, and clothed ourselves and our institutions with repulsion. Sailors had been almost entirely shut out from the house of God in past times.

Rev. Mr Winslow of Bowdoin street Church, offered a resolution which he advocated in an able manner.

Rev. Mr Tenney, the seamen's minister of Portland, said, that he had labored for three years among sailors, and he loved them for their generous natures, and also for their degradation. Their minds were always open to receive instruction. Never had he been repulsed by them or been treated disrespectfully—whether he had spoken to them when they were drunk or sober, he was always received with respectful behavior. The sailor's life was favorable to devotion if he was properly instructed; he saw the works of God in all their magnificence and beauty, and, like the traveller in the deserts of Africa, he might exclaim—"I see God everywhere and man no where."

Rev. Mr Waterman of Providence, followed with some appropriate observations.

Rev. Mr Taylor, the seamen's minister at the north part of the city, closed the exercises with an address in his usual happy style of original illustration; he appealed to his brother minister and fellow-laborer in this city, Rev. Mr Lord, for the truth of some of his statements.

YOUNG MEN'S ANTI-SLAVERY SOCIETY.

Trial of Principles by Single Combat.

We were not present at the opening of the scene to which we allude, and are therefore indebted to the editor of the Advocate for an account of the manner in which the contest took its rise and was at first followed up. Place, Julien Hall. Time when, Friday evening last week.

"The parties were Mr George Thompson and Mr R. R. Gurley. Its origin was wholly unanticipated by *all* parties. At the meeting of the society *Friday* evening, Mr George Thompson offered a resolution, condemning in the strongest terms, the American Colonization Society, as an obstacle to the liberty of the slave, and a fraud upon humanity, deserving the reprobation of all men. He proposed to go into the merits of this resolution, and incidentally asked, if there was any one present who was disposed to discuss it with him, and take the side of the Colonization Society. A gentleman rose and said, 'I will.' It was Mr Gurley, the agent of the Colonization Society, and its most efficient champion. Mr Thompson accepted the proposal at once, either for that evening or any other time. Mr Gurley was equally prompt, and it was arranged that Mr T. should commence the discussion and each disputant alternately occupy half an hour. The Hall was as full as it could hold, and the interest became very animated to hear these two able champions of the respective causes they have espoused, and of which they are the principal organs."

It appears that Mr Thompson in his first address stated his objections to the principles of the Colonization Society, as a bar to emancipation. Its tendency is not to abolition, but to forcible expatriation. It is "a fraud on humanity by pretending to cover the whole anti-slavery ground, while it perpetuates slavery by sending off the free blacks and enhancing the value of slaves; it is one thing at the north and another at the south, condemning slavery in one place and excusing it in another." The notion of gradual abolition as maintained by Colonizationists was also assailed. And he denounced the forming of colonies by coercion, and protecting them by the sword.

These allegations against the colonization society were garnished by an abundance of glowing epithets, and disfigured by many harsh and offensive ones.

Mr Gurley spoke on the defensive, and did not carry the war into the enemy's camp. He maintained the sincerity of the society on the point of *voluntary* emigration. He did not admit that it cherished the notion of invincible prejudice against the blacks, and said that the colony had only defended itself for preserving its existence.

Both of the gentlemen spoke a second time on the same evening, renewing some of the topics, and bringing forward the abolition of slavery in St. Domingo and more fully the measures of Maryland for expatriation of free slaves.

On Saturday morning we entered Julien Hall while Mr Thompson was in the midst of his reply to Mr Gurley's closing address of the preceding evening.

Mr Gurley's answer, embodying a renewed defence against the charges of abolitionists, and presenting facts tending to lessen the unqualified prejudices existing against the possessors of slaves, and delineating the more harsh features of anti-slavery, charging upon Great Britain the crime of introducing slavery here, and frankly exposing the impropriety and the injurious tendency of the interference of a foreigner in the political and domestic relations of this country, was very close and powerful.

Mr Thompson replied more ingeniously than satisfactorily to the attack upon him as a foreigner, enlisting in such a cause. He implied that he was the representative of Great Britain making what atonement he could for her old sins; which will do well enough for a rhetorical flourish, but hardly goes to the root of the matter.

We are of the number of those who think that every thing which tends to exasperate the south is unpropitious to the peaceful termination of Slavery. All violent language and violent measures tend either to rivet the chains of Slavery more firmly, or to sunder them in a manner the most disastrous and shocking to humanity. And we can conceive of nothing more calculated to provoke, to irritate, we will even say to harden the disposition of the Slave holder, than a foreign volunteer, who, allowed and invited to become a chief instrument, by his declamatory harangues rouses the passions of the north, and is caressed just in proportion to the degree in which he overacts his part. In declamation Mr Thompson is powerful. Of pathos we perceived nothing. In the power of farcical distortion of his adversaries positions partly by the tones of a humorist and partly by bodily wit (so to speak) he excels marvellously. To biting sarcasm he is no stranger. In fine he is in many respects a good actor.

SCRIPTURAL INTERPRETER. The Editor of this useful work has resigned it into the hands of "an association of gentlemen among the members of the Cambridge Theological School;" which he is induced to do principally from "the certainty that the change will secure its regular publication."

After the close of the present volume it will be published monthly.

PRESBYTERIANS.

We are, on account of the pressure of matters nearer home, cut off entirely from the notices we intended to give of the *ex parte* Presbyterian Convention and of the General Assembly at Pittsburgh.—Some high matters have been opened up of which we shall give an account next week.

FOR THE CHRISTIAN REGISTER.

OLD TESTAMENT.

Mr Editor,—Permit me to remind your readers, that the time is near at hand, when, "*if the Subscription should then justify it*," an important work on the Old Testament will be offered to the Christian public.

If there be one point on which the Christian community are deficient in a knowledge of their faith, it is the character of the Hebrew Scriptures and their connexion with the New Testament. So great is this deficiency felt to be, that many good Christians, and Christian ministers, too, are disposed to slide over the Old Testament and let it sink into neglect, as having little or nothing to do with Christianity. But whatever Christians of the present time may think on this subject, sure it is that Christ and his Apostles entertained very different views. They were of opinion that the Scriptures "came not *of old time* by the will of man, but holy men of God, spake as they were moved by the Holy Ghost." Christ and his Apostles quoted continually from the Old Testament for authority, for argument, for illustration. There is therefore a strong connexion between the Old Testament and the New. This is felt by the Christian and the infidel, and it is the source of uneasiness and timidity on the one side, and of scoffing and insult on the other. It is time Christians understood this connexion better. It is time they understood better the connexion of the different Books of the Old Testament and the authority of each; from *which* of these books Christ and the Apostles quoted most frequently, and in what sense and for what purpose they quoted from each.

The work, the prospectus of which is before the public, promises great assistance to the inquiring mind in settling these important matters. It is the fruit of many years laborious study, of one of the most indefatigable students, and of one of the most acute and careful reasoners among the clergy. He has had great facilities of knowledge from having been several years engaged in lecturing on the subject. If then the Christian public would avail themselves of such a valuable source of knowledge on the Old Testament, if they would encourage sound learning and laborious research among biblical scholars, they must manifest their disposition by subscribing for the work about to be published by Mr Palfrey. This work will not be published until the subscription shall be sufficient to pay for publication. It would be unreasonable to expect an individual to sacrifice more than the labor necessary for such a work. If all those who hold subscription papers, will take pains to procure subscribers in their neighborhood, and will forward them to the author before the time proposed to put the first volume to press, the author's promise will unquestionably be punctually fulfilled.

I have taken the liberty to make the above suggestions, from no other motives than a strong desire to possess this work myself, and that my friends and the community may enjoy the same privilege. I know not that there is the slightest danger that the subscription will not be abundantly large to enable the author to publish his work. But as the Unitarian Community have been accused of indifference, and of being slow to patronize their scholars in their endeavors to disseminate Christian truth, I have taken the liberty "to stir up their minds by way of remembrance" in season, in order that these charges may not be proved to be more than true. F.

REV. BLANCO WHITE.

Extract of a recent letter from England.

"We are just now favored with a remarkable instance of integrity and moral courage in the case of the Rev. Blanco White,—a man well known in our literary world,—who was in the early part of his life a Roman Catholic Priest, and became a Protestant,* was made very much of; has for years been residing in Archbishop Whately's family; much respected; wrote "the Second Travels of an Irish Gentleman in search of a Religion," in reply to the first by Tom Moore; has now become a Unitarian; left Dublin in order not to involve Whately in the consequence of his conduct, and has come to Liverpool to make an avowal of his sentiments, which he is about to do in a work entitled "*Orthodoxy and Heresy.*"

* He published a powerful work on Romanism which was greatly celebrated in England and has been reprinted and circulated in this country.—[*Communicated.*]

NEW PUBLICATIONS.

History of the Reformed Religion in France. By Rev. Edward Smedley, M. A., late Fellow of Sydney Sussex College, Cambridge. New York: Harper & Brothers. Sold by Russell, Odiorne & Co., Boston.

This is a valuable addition to the small number of full ecclesiastical histories of important eras, in single countries. It shows at how early a time a portion of the quick-sighted people of France perceived the corruption that made its way into the Romish Church. Though they might know indeed that a gross departure had taken place from the simplicity of Christ, whose kingdom was not of this world, it does not appear that they became disaffected with the existing church so much from a previous acquaintance with a purer creed with which they compared the Romish, as by the absurdities and follies, the vices and impositions that had found they way into the church as it then was.

These volumes may well be recommended to all who have time to go beyond mere epitomes or chronological indexes in their historical reading, as containing matter which will repay them for a deliberate perusal.

ECCLESIASTICAL.

Installation.—On Wednesday last, Rev. William Parsons Lunt, late of New-York, was installed as Junior Pastor of the First Congregational Church in Quincy, and Colleague with Rev. Peter Whitney.

The exercises of this occasion were introduced with prayer and select portions from Scripture by Rev. Mr Whitney, of Roxbury; the sermon was preached by Rev. Mr Frothingham of Boston, from 1 Timothy iii. 16; the prayer of installation was offered by Rev. Mr Whitney, senior Pastor; the charge by Rev. Dr Parkman, of Boston; the Right Hand of Fellowship by Rev. Mr Cunningham of Dorchester; the Address to the people by Rev. E. S. Gannett, of Boston; and the concluding prayer by Rev. Mr Huntoon of Milton.

This ancient church of Quincy was gathered in 1639, and was, according to the most accurate author ities,* the fifteenth in order of the early churches of New-England. It has enjoyed at different periods the ministrations of several eminent and worthy men, of whom was Henry Flint, the first Pastor, celebrated with copious eulogy by Cotton Mather in his Magnalia; John Hancock whose wisdom and prudence were the protection of his people amidst the fervors and delusions of the Whitfieldian revivals of 1739—42; and Samuel Bryant, whom President Adams, the father, numbering up the early Unitarians of this country, commends for the liberality of his sentiments, and as a learned, ingenious and eloquent Pastor. The town is distinguished for the number of eminent men, to whom it has given birth, or who in the course of their lives have been intimately connected with it. In the early days of Mr Hancock, it was observed, that "since the foundation of Harvard College, scarce any town in the Province hath reaped greater advantage from it than this;" and that of the unusually large proportion of the children of the people belonging to it, who had been graduated from that seminary, "many of them have done worthily and have been famous, bith in Church and in State."

We cordially rejoice in the harmony and prosperity of this ancient flock; and we trust, that the bright prospects opening to them in the settlement of their new Pastor may be abundantly realised.

* See some account of the early history &c. of Quincy by Rev G. Whitney, and notes to Winthrop's Journal by Hon James Savage.

The Rev. Jason Whitman whose resignation, as General Secretary of the American Unitarian Association, after a year of faithful and successful service, we have announced, has accepted an invitation to become the Pastor of a new Congregational Society in Portland, Me.

ORTHODOX CONGREGATIONAL CHURCHES IN BOSTON—*The Old South Church* was constituted May 12, 1669. Its ministers have been Messrs Thatcher, Willard, Pemberton, Sewall, Prince, Cummings, Blair, Bacon, Hunt, Eckley, Huntington and Wisner. The present minister is the Rev. S. H. Stearns. No. of members 511. It is 105 years since the meetinghouse was built. *The Park St. Church* was formed Feb. 27, 1809. Ministers, Rev Messrs. Griffin, Dwight, Edward Beecher, and Linsley. Members 407. The house was dedicated Jan. 10, 1810. This was the first new Congregational church formed in Boston since 1748. *Union Church, Essex St.* 1818. The corner stone of the house was laid June 16, 1819. Ministers, Rev Messrs. S. Green and N. Adams. Members 469. *Evangelical Church, South Boston*, constituted Dec. 10, 1823. Rev. Messrs. Hawes and J. H Fairchild, ministers. The house was dedicated March 9, 1825. It is now enlarging and undergoing repairs. Members of the church 140. *Green St. Church*, contituted Dec. 30, 1823, Rev. Dr Jenks, minister. House dedicated Oct. 25, 1826, members 187. *Bowdoin St. Church*, formed, July 18, 1825. Rev. Dr Beecher and Rev. H. Winslow, ministers. Known as the Hanover St. Church till 1831. House dedicated June 16, 1831. Members 431. *Pine St. Church*, formed Sept. 1, 1827. Rev. Messrs. T. H. Skinner, John Brown, A. A. Phelps, and A. Boies, ministers. Members 208. House dedicated in 1828. *Salem St. Church*, formed the same day as Pine St. Rev. J. Edwards and G. W. Blagden, ministers. House dedicated Jan. 1, 1828. Members 298. *Mariner's Church, Fort Hill.* This church is under the charge of the Boston Seamen's Friend Society, and was formed in Jan. 1828. Rev. D. M. Lord, minister. 50 members. House built in 1830.

These nine churches have nearly 3000 communicants, there having been some additions since the report was made from which the preceding statements were taken. Eight of these churches have been formed within about 26 years. Within the same period, four Unitarian churches have been formed. Rev. Messrs. Barrett's, Ripley's, Motte's and Capen's.

On Monday May 11, a *tenth* Orthodox Congregational church was formed.—*Recorder.*

Ordination.—The Rev. Wm. J. Bruce, of Taunton, has accepted a call to settle as Pastor over the First Congregational Church and Society in Nantucket, and will be ordained June 10th.

Rev. Charles S. Porter has left Gloucester, and as gone to New York to preachat one of the free churches.

The Rev. Parsons Cooke, recently of Ware Village, Ms. was installed over the Pleasant street Church and Society in Portsmouth, N. H. on Wednesday, the 13th of May. Sermon by the Rev. David Root, of Dover, N. H.

FOR THE CHRISTIAN REGISTER.

AMERICAN UNITARIAN ASSOCIATION.

The following communication from the Agent of the A. U. A. has been necessarily deferred to the present time.

Mr Editor—I am aware of the strong desire which exists in most minds for religious intelligence. I am aware too that from the station in which I am placed many are looking to me for communications calculated to gratify this desire. I am still further aware that it is a long time since you have received from me any communications of the kind. I have not however been idle. Since my last communication I have visited Charlestown Mass. and addressed the Unitarian Society in behalf of the American Unitarian Association. I found them ready to unite cordially and in earnest in its support. I presented to them the claims of the Association upon their affections and their patronage and they took the subject into consideration. My appeal was seconded by their pastor and the result has been the organization of an association for mutual religious improvement and benevolent exertion, of eighty members, which is auxiliary to the American Unitarian Association. This Association as I am informed is to hold meetings once a month for religious conversation and mutual religious improvement. The appearance at present is that these occasional meetings will be both pleasant and profitable.

I have visited Salem in behalf of the American Unitarian Association. I spent the sabbath with Rev. Mr Thompson, pastor of the church worshiping in Barton Square. In the afternoon I presented to them the claims of the American Unitarian Association. In the evening I attended a meeting in the vestry held for the purpose of reorganizing their auxiliary. I was very much gratified at the degree of interest manifested in the advancement of our cause by both pastor and people. They determined to reorganize on a more solid basis, and to take more active measures than they had before done.

I have visited Chelsea in behalf of the American Unitarian Association. The weather on the day when I was there was unfavorable to a large assembly and consequently there were not so many hearers as there otherwise would have been. Those present however listened with attention and seemed deeply interested. I did not in the circumstances under which I addressed this society deem it expedient to urge the immediate formation of an Auxiliary Association. But I am gratified to learn that the expressions of interest which I heard were not mere words of course, that there was real and deep interest exerted, which has been manifested by a generous contribution on the part of the ladies of the society to make their pastor a life member of the American Uuitarian Association.

I have visited Hingham in behalf of the American Unitarian Association, but was prevented from addressing the Auxiliary there established which is one of the oldest and has been one of the most substantial of the Auxiliaries. I learned however that there was a strong interest felt in the plans and operations of the American Unitarian Association. And I hope on some future occasion to meet and confer with our friends there.

I have visited the west parish in Dedham in behalf of the American Unitarian Association. I was favored with a very respectable audience, though not so large as it would have been had the weather been more favorable. But the fact that notwithstanding a storm so many were out evinced as I thought a good degree of interest in the subject—I heard warm expressions of interest in the cause and have strong hopes that the Auxiliary in this society will receive an increase of numbers.

There are some circumstances which have given me great pleasure in these my different visits. They are, an entire freedom from a sectarian spirit, an earnest desire after whatever may administer to spiritual improvement and a strong feeling of the necessity of more social religious intercourse and a deeper sympathy in each other as religious beings. It has been my object to present the claims of the American Unitarian Association as a christian and not a sectarian institution, as resting upon the broad basis of Gospel principles, and to urge upon men their obligations to do something for the advancement of their master's kingdom, for the spread of christianity. I have endeavored to show that the American Unitarian Association looks not so much at what other denominations are doing that it may set itself in array against them, as at our relations to our Saviour and the spirit of his religion and our duties to that great mass of our fellow men who are subjected to the thraldom of sin and ignorance. I have been extremely gratified to perceive that this view chimes in with the sympathies of most of those whom I have addressed. Our friends are beginning to ask not how we stand as compared with other denominations and what we can do to oppose their progress and build ourselves up on their ruins. They are now asking what does the spirit of Christ and his religion require at our hands? how can we best promote our own spiritual improvement? Where is the field in which we are to labor and what are the sacrifices that we are to make for the spread of truth and the increase of piety? From the prevalence of such a spirit I hope, nay more, I expect much, and I would call upon all animated by such a spirit to labor to communicate it to all around them until it shall have leavened the whole body.

I intended when I commenced this article to have communicated some information in regard to the different parishes which I have visited as a Christian Minister. But this I must postpone until another time.

J. W., *General Secretary A. U. A.*

INTELLIGENCE.

Boston Society of Natural History.—At the annunl meeting of the Boston Society of Natural History, holden May 20th, at the Society's Hall, in Tremont street, the following were elected officers for the year ensuing:—

Benjamin D. Greene, M. D. *President.* John Ware, M. D., and Rev. F. W. P. Greenwood, *Vice Presidents.*. D. Humphreys Storer, M. D. *Recording Secretary.* Amos Binney, M. D. *Corresponding Secretary* Epes S. Dixwell, Esq. *Treasurer.* C. K. Dillaway, Esq. *Librarian.* N. B. Shurtleff, M. D. *Cabinet Keeper.*

Curators—Winslow Lewis Jr. M. D.—T. W. Harris, M. D.—Martin Gay, M. D.—George B. Emerson.—Charles T. Jackson, M. D.—J. B. S. Jackson, M. D.—A. A. Gould, M. D.—J. E. Techemacher.

Boston Lyceum.—At a meeting of the Boston Lyceum, in the old Common Council room, the following gentlemen were elected as officers for the ensuing year:—

Alexander H. Everett, *President.* Amasa Walker, 1*st Vice President.* Geo. S. Hillard, 2*d Vice President.* T. A. Davis, *Treasurer.* William S. Messervy, *Recording Sec'y.* Ezra Weston, Jr., *Corresponding Secretary.*

Curators—E. M. P. Wells, John S. Sleeper, B. B. Thatcher, T. P. Smith, Henry Seaver.

Landmark.—Rev. Dudley Phelps, who has had charge of the editorial department of the "Landmark" published in Salem for the last nine months, has resigned the same, and the duties of Editor are assumed by Ferdinand Andrews, Esq. the publisher.

Centennial Celebration at Newburyport.—The two hundredth anniversary of the settlement of Newbury, was celebrated on Tuesday last The weather was fine, and all the ceremonies and services of the occasion are described as very interesting. Mr Cushing's Oration fulfilled the expectations of all, and was listened to with great pleasure by a very large concourse of auditors. After the services in the church, about seven hundred gentlemen dined together at an elegant pavilion, erected for the occasion. Addresses were made, and sentiments given by Lieut. Governor Armstrong, Hon. E. Everett, S. C. Phillips and C. Cushing, Cols. S. Sweet and R. C. Winthrop of Boston, and Judge White of Salem. In the evening, a tea party was given by the ladies, at the Town Hall, and was very numerously attended.—*Daily Advertiser.*

Kenyon College.—The New York Journal of [illegible] reviewed a catalogue of this Institution, (located at Gambier, Ohio) from which it appears, that the number of students in the Theological department is 11, and the Literary department 131—viz: Seniors 8, Juniors 15, Sophomores 21, Freshmen 22, Senior preparatory department 41, Junior do. do. 24. The number of teachers, including President M'Ilvaine, is 15.

Education in Virginia—The Legislature of Virginia, at its last session, empowered the president and directors of the literary fund, to call upon the directors of the several colleges and academies in the state, for information as to the "state of their funds, and amount of their annual revenues, with an account of the sources of their derivation, and the modes of their investment: also a detailed statement of the condition of each of these seminaries, in respect to its accommodations for teachers and pupils: the numbers of its professors or teachers, with the amount of their respective salaries; the number of students; the branches of science and learning taught in it; the fees of tuition, and the rules of its government: and, further, which of these seminaries have been incorporated by law." This information is sought with the view of making a proper distribution of the surplus of the literary fund.

Steamboat Disaster.—The Wheeling Gazette of the 25th ult announces the explosion of another steamboat on the Mississippi, with the loss of forty persons killed and missing. The Gazette gives the following particulars.

"By the arrival at this port this morning of the steamboat Warsaw, Capt. Keating, we learn the painful intelligence that the steamboat Majestic, while stopping at Memphis, Tenn., on her way from New Orleans to St Louis, on Wednesday the 13th instant, burst her boiler, by which disaster forty persons were either killed or missing. Eight bodies had been found on Thursday morning, when the Warsaw passed. The passengers were principally German emigrants, and there were twenty cabin passengers in addition, from various parts of the Union."

Disaster at New Orleans.—At half-past 2 o'clock, on the morning of the 5th ult., the Planter's Hotel, a three story brick building on the south side of Canal street, in which at the moment there were about fifty persons, suddenly, and without a moment's warning, fell to the earth The building had been undergoing some repairs in the lower story, by which it is supposed its supports were weakened. The Louisiana Advertiser gives the following particulars of the loss of life, and human suffering from the fall. It is stated that a short time before the accident, the Billiard Rooms in the Hotel had been remarkably full, and that several persons had just quitted them when they heard the crash.—*Daily Advertiser.*

Mr Morton, slightly wounded; Mr Kennedy, severely injured; Mr Hanna, dead. These gentlemen, together with Mr Griffith, were all from Davis county, Kentucky; Mr Griffith was not in the building at the time of the catastrophe, but instantly repaired to the rescue and relief of his friends. Mr Talman, portrait painter, had his arm greatly mashed. Mr Hans escaped unhurt. Mr Morass slightly injured. The lifeless bodies of Messrs Moony and Hopkins were taken from under the ruins at about two o'clock yesterday. Mr B. Center escaped unhurt. Mr E. Eller, dead. Mr Ennis, of the Daily News, bruised. Mr Gaillard, clerk to Messrs Ainsley & Ryan, wounded. Mr Ellis, bruised. Mr Armstrong jr., hurt. Mr Cullerton was saved by a beam resting on a bedpost; he extricated himself by making a passage through the partition into the next house; he escaped with a slight scratch. A Frenchman, name not known, severely injured.

Various reports are in circulation as to the number of persons who were within the walls when they gave way, but it is supposed there were not less than sixty. What became of the whole of them, can only be surmised; many, it is said, miraculously escaped at the instant, while one shudders to think what the ruins may yet conceal from the view.

DREADFUL EARTHQUAKE IN CHILI.

[By the ship Coral arrived at new Bedford.]

The first and most disastrous shock occurred on the 20 of February.—Of the large town of Conception, not a building was left standing. Talcahuana, and five small villages in the harbor were entirely destroyed. After the first shock the vessels in the bay were all left aground, but soon the sea rushed on in great rollers, and rising 25 or 30 feet completely overflowed the land, sweeping away the ruins. Many persons were saved from untimely death by the active crew of the Coral. The shocks continued (three or four every day) up to the time the ship left. On the 22d, a large portion of the island of Caracana, at the mouth of the bay, was swallowed up. On the 5th of March, it was stated there, that from 25 to 30 towns, besides many small villages between Conception and the Cordilleras, were scenes of complete ruin. From four to five hundred lives were lost just in that section of country—but the extent of the suffering is not yet known—probably thrice that number have been buried in the ruins.

The condition of the people who formerly inhabited spacious and convenient dwellings, where now not even a brick is left to mark the spot, is one of the utmost suffering. The poor people who lived in the country in small reed-huts have suffered but little. Their houses withstood the shocks, and to them is preserved a roof for shelter. Those who fled to the hills, erected little shantees, on the spots of land least broken up, and were compelled to be constantly at work procuring the food necessary to satisfy hunger

The scene during the first shock was appalling. The trembling of every thing around—the boiling of the sea, as when water is heated over a fire—the earth opening wide, giving forth the most terrific moans, and laboring with internal fires. Buildings tottering in every direction—and now whole blocks of brick dwellings rock from their foundation. In their fall they meet others, and all, as if locked in death, sink, with a tremendous crash, into the gaping earth, leaving no trace of their existence save memory and the smoke and ashes which arise from the confusion. The scene was one of thrilling and awful sublimity.

When the first intimation of the breaking up of the convulsed earth was received by the inhabitants of the cities and towns, they, struck with horror, ran into the middle of the wide streets and knelt in fervent prayer to God, to save them from the threatening destruction. Our informant, who was among the number, says that he saw families run from their doors, and just as they left their thresholds, their buildings, mostly of brick, came tumbling down after them.

MARRIAGES.

In this city, on Thursday evening, at King's Chapel, by Rev. Mr Greenwood, Dr George H. Gay to Miss Eliza Ann Carlile.

In this city, by Rev. Dr Lowell, Mr Wm. D. Messer, of the firm of Thomas Lord & Co. to Miss Sarah N. Dutch.

In Chelsea, by Rev. Mr Alger, Mr Joshua H. Pratt to Miss Mary S. Waitt.

In Stow, 20th ult. by Rev. Mr Cross, of Boxboro', Herman Chandler, M. D. to Miss Lydia, daughter of Rev. Abraham Randall.

In Oxford, N. H. Joseph C. Brodhead, Esq. of Boston, to Miss Sarah W. daugher of John B. Wheeler, Esq.

In Alexandria, D. C. Mr John Grew, of this city, to Miss Rebecca Holmes, daughter of Wm. Fowle, Esq.

DEATHS.

In this city, on Tuesday morning, William, youngest son of Mr Jeffrey Richardson, 14 months.

On Tuesday evening, John Philip Heilge, Jr. 25.

In Cohasset, 29th ult. very suddenly, Mrs Sarah, wife of Dea. David Beal, 63.

In Plymouth, 28th ult. Jacob Covington, Esq. 44, an enterprising and valuable citizen, President of the Old Colony Bank and of the Old Colony Insurance Co.

Drowned at sea, March 19, Mr Branch Johnson, of Plymouth, 33, second officer of ship Mary & Martha, of Plymouth.

In Worcester, 30th ult. widow Mary E. Crosby, 42.

In Wakefield, N. H. very suddenly,' 17th ult. Rev. Asa Piper, 74. He was born in Acton, Mass. and was graduated at Harvard College in 1778.

In Philadelphia, May 30, Wm. S. Biddle, Esq. elder brother of Nicholas and Com. James Biddle.

In Weston, 1st inst. Mr Charles F. Eiske, son of Isaac F. Esq. 27.

THE CHRISTIAN TEACHER.

THIS day received by JAMES MUNROE & Co., The Christian Teacher, designed to uphold the Religion of the New Testament, in contradistinction to the Religion of Creeds and Parties. Issued monthly.

Contents of No. 1, for January 1835.

What is Christianity?
The spirit of Love
On the Relation of Theology to General Science and Literature
A chapter for Children—The Locusts
Providence, No. 1.—The Connection between the Providence and the Spirituality of God.
On the claims of the Poor.
A Blessing on the Old Year
On Ebenezer Elliott, the Poet of Hallamshire, and the author of the "Corn Law Rhymes."
The Christian Teacher
The Sacred Offering
The existing state of Theology
The Hewley Trust
Obituary.—Mr Joseph Mason &c. &c.

Nos. 2 and 3, for February and March, this day received at the Boston Bookstore, No. 134 Washington street. je 6

NEW JERUSALEM MAGAZINE, for June—this day published by OTIS CLAPP, 11 School street. je 6

PREDESTINATION.

JAMES MUNROE & Co., Boston Bookstore, have this day received—"Predestinati0n calmly considered from Principles of Reason; in consistency with the nature of things, and the Scriptures of truth; with Answers to seven Queries on Predestination. By William Tucker. From the 3d London edition, with an Introductory Essay by L. Ives Hoadley." 12mo. pp. 191. je 6.

LIBERAL PREACHER FOR JUNE.

JUST published, at 134 Washington street. The Liberal Preacher for June 1835, containing a Sermon by Rev. Francis W. P. Greenwood, of Boston Mass.—"Changes of Life." june 6

COPARTNERSHIP FORMED.—We the subscribers have formed a copartnership under the firm of GOULD, WILDER & Co., as makers of *PIANO FORTES.* Being experienced in the business, we intend to make as good instruments as are made in this city, and hope to receive the patronage of the public, and respectfully invite ladies and gentlemen to call at our establishment, Pelham st., near Washington street. S. L. GOULD,
B. G. WILDER,
L. WILKINS,
Boston, April 28, 1835. D. B. NEWHALL.

☞Tuning and repairing. Also intruments taken in exchange. may 30

PALFREY'S SERMONS.—2D. EDITION.

THIS day published by JAMES MUNROE & Co. Boston Bookstore, 134 Washington st., Sermons on Duties belonging to some of the Conditions and Relations of Private Life, by John G. Palfrey, D.D. Professor of Biblical Literature in the University of Cambridge. Second edition. Price reduced. may 30

DR WAYLAND'S MORAL SCIENCE.—Just published in one octavo volume, 460 pp. The Elements of Moral Science, designed for the use of Students. By Francis Wayland, D. D. President of Brown University, and Professor of Moral Philosophy. For sale by JAMES MUNROE & CO May 30. Boston Bookstore, 134 Washington st.

MEMOIRS OF SULLINGS.

JUST Published and for Sale by JAMES LORING, No. 132 Washington street, The Memoirs and Remains of Frederick P Sullings, who died in Portsmouth, R. I. at the age of seventeen years. By Zalmon Tobey. Among the productions of this remarkable youth, contained in the above work is an Essay on the Blessedness of the Heavenly state, a new year's address delivered before the Portsmouth Literary society, at their request, in 1831, and an address to the young on remembering our creator. Also,

Esther; a Scripture Narrative, and a poem on Esther, by H. F. Gould. The Happy Family Happier, by Dr Allcott. Scudder on Sabbath school Missionary Associations. Convictions not Conversion. Memoirs of Caroline S. of Fitchburg. The Prophet Jeremiah. Prophecy Fulfilled in the Destruction of Babylon. Advice to a Young Brother by a Missionary. As above,

The Union Questions. New Sabbath school books, constantly added. Polyglot Bibles, smallest size, in various bindings. May 30.

SUNDAY SCHOOL DEPOSITORY,

124 Washington street, corner of Water street,

B. H. GREENE would inform all those interested in Sunday schools under the charge of Unitarian Christians, that he has lately made great additions to his stock of Books for Sunday school and Juvenile Libraries, and is now ready to dispose of them on the best terms. This list has been published for the above class of persons, and particularly for those residing at a distance. The books named are the best that can be found in the city. It will be perceived that more care has been taken this year than formerly to print and publish books that have strictly a moral and religious tendency, and calculated to make good and permanent impressions on the minds of the pupils. Orders, from far and near, for the following, or any other works, whether accompanied by cash or not, will be promptly met, and the usual accommodations for exchanging those not wanted, will in every case be allowed.

N. B. Printed Catalogues may be had as above.

Adam the Gardener
Abbot's Teacher
An only Son
Annette Warington
Bible illustrations
Bible Stories
Barbauld's Legacy
Bertha's Visit to her Uncle
Bible Companion
Beatitudes
Biography of Buckminster, Thacher and Abbot
Book of the Atmosphere
Collin Reynolds
Corner stone
Cheering Views
Christian Monitor, 4 volumes
Child at Home
China and the English
Contributions of Q. Q.
Christian Teacher's Manual
Christian Token
Clergyman's Orphan
Clara Newgent
Caroline Westerley
Charlie Seymour
Daily Food
Daily walk
Down the hill
Dick's Christian Philosopher
Dick's Future state
Domesticated animals
Early Piety
Family at home
Family story book
Fire-side Piety
Five years of youth
Flowers of fable
Groggy harbor
Gold Ring
Grandmamma Gilbert
Good Grandmother
Hymns, songs and fables
Home (No. 3 of Scenes & Characters)
History of the Israelites
Happy family
Hours for Heaven
Juvenile Repository
Juvenile Companion
Juvenile Miscellany
Keeper's Travels
Key to Knowledge
Life of Rev. George Crabbe
Lives of the Patriarchs, 2 vols.
Life and travels of St Paul
Life of Lafayette (new)
Memoir of Rev. S. Osgood Wright
Memoir of M. and H. Flower
Memoir of Hannah More
—— of Hannah Adams
Missionary Voyages
Money Box
Old Daniel
Ornaments discovered
Paley's evidences of Christianity
Pleasant Sundays
Parent's Present
Parley's Washington
—— Magazine, 1 vol. bound
—— do. 4 vols. do.
Pious thoughts
Parent's Cabinet
Palestine or Holy Land
Prophets and Prophecy
Providence as manifested through Israel
Religion of the Heart
Reflections in retirement
Right opposite
Sunday School Addresses
Sarah and her cousins
Sketches of Female Biography
Swiss family Robinson
Sacred Dramas
Sacred Memoirs, vol. I, just published
Stories about Boston
School song book
Sephora, a Hebrew tale
Stories of General Warren
Skeptic (No. 2 Scenes and Characters)
Social services, by Greenwood
Scougal's life of God in the soul of man
Sunday school Teacher's Funeral
Sabbath day book
Sadoc and Miriam
Trials of a school Girl
Trial and self-discipline (No 1 Scenes & Characters)
Uncle Philip's conversations.
Value of time
Village Choir
Vegetable world
Week-day book
Ware on the formation of the Christian character
Willson Avery
Youth's Sketch book
Young Christian

B. H. G. is publisher of the following M anuals.

Allen's Questions, Part I.
do do Part II.
do do Part III.
Boston Sunday school Hymn book
Forms of devotions for Sunday schools
Carpenter's Catechism
Sunday school teacher's class book
Social Services, by Greenwood
—Also for sale—
Worcester Association Catechism
Channing Catechism
Bible Biography
Scripture Geography and Atlas
Geneva Catechism, 3d part
Abstract of Bible History &c. &c.
apr 25 3tep&3teop

BOOKS.

DADNEY'S Annotations on the New Testament—Robinson's Bible Dictionary—Abbot's Scripture Natural History—Sacred Memoirs—Allen's Questions on the New Testament—Ware's Sunday Library—Scenes and Characters, Nos. 1, 2, 3, and 4—Sephora, a Hebrew Tale—Memoirs of Hannah More—The Works of Hannah More, complete in one volume—Abbot's Young Christian—Corner Stone.

The Nature and Design of a Christian Church. By the late Rev. Joseph Lathrop, D. D., of West Springfield, Mass. Fourth Edition. With remarks on the Lord's Supper, by another hand.

Devotional Exercises, Prayers and Hymns, more particularly designed for the use of Communicants, with a short Introduction on the Origin, Nature and Obligation of the Lord's Supper

The Biography of Distinguished Reformers, and History of the Reformation in the Sixteenth Century.

Dissertations and Discourses on the Evidences and Spirit of Christianity.

For sale by S. G. SIMPKINS,
may 23 Corner of Court and Brattle sts.

CHILD'S DUTIES AND DEVOTIONS.

This day published by JAMES MUNROE & CO. "The Child's Duties and Devotions, by Jonathan Farr." Boston Bookstore, 134 Washington Street.

PREFACE.

In the following pages I have endeavored to speak to children plainly, affectionately and earnestly. It has been my object to instruct their minds, to interest their feelings and impress their hearts; to make them acquainted with their condition, their obligations and duties; and to inspire them with virtuous and pious sentiments.

I have taken it for granted that children between six and twelve years old are rational and accountable beings; and that they need the influence of our holy religion. They have many temptations to resist, many trials to endure, and they have many moral and spiritual want, which nothing but the Gospel can supply.

That this little volume may aid the cause of early piety is the prayer of the author.

Harvard, April 4, 1835. May 30.

STATIONARY.

JUST Received a fresh supply of English Quills.—Also for sale a good assortment of Letter, Cap, Pot, Billet and Drawing papers—Drawing pencils, Osborn's Water Colors, Bristol board, &c.
may 16 S. G. SIMPKINS, Court street.

POETRY.

FOR THE CHRISTIAN REGISTER.

COMMUNION HYMN.

"This do in remembrance of me."

Remember me,—the Savior said
To that small band which round him drew;—
Remember me,—when spirit-led
Ye 're scattered wide,—both faint and few.

Remember me in every hour:—
When peace her healing balm distils;
When strength hath raised her mighty tower,
And holy joy your bosom fills:

Remember me in that drear time
When Death his *mortal* shafts has sped;
Within your soul my faith enshrine,
And be by truth still upward led:

Remember me in sorrow's night,—
When persecutions darkest lower;
Think of the Lord of life and light,
And dauntless meet earth's proudest power.

Remember my example,—see
Revealed your pattern and your guide;—
The Father's image trace in me;—
Resemble,—and be sanctified.

Remember me,—the love that now
Shall be confirmed,—through fearful strife;
Receive the blessing I bestow,—
Assurance of immortal life.

Eat ye the bread,—drink ye the wine,—
Breathe the true prayer, the anthem raise;
Of God, the Father,—all divine,—
Ask in my name,—he 'll bless your ways.

X.

[From the Liberator.]

NAOMI AND RUTH.

BY A COLORED LADY.

N.—"Return, return, my daughter!
'T is meet that I alone
Pass o'er the border water
That parts thee from thine own."

R.—"Entreat me not to leave thee!
My spirit, rising free
Within this breast, believe me,
Pleads hard to follow thee.

"Like thine own shade beside thee,
That stays the sun's decline,
I 'll share whate'er betides thee,
Ay, the hardest lot of thine.

"Beneath the star-lit canopy,
Or some lone rushy shed,
When the weary day is by,
With thee I 'll make my bed.

"And underneath one turf we 'll rest,
When our spirits we resign;
And when Jerusalem is blest,
My lot be there with thine.

"Thy people shall become to me
A root whereon to grow;
I 'll graft me on that goodly tree,
And all mine own forego.

"And Israel's Holy One shall be,
Of joy, my deep spring-tide,—
A rock of refuge unto me,
Where, dove-like, I may hide.

"The Lord do so—and more—if aught
But envious death us part;
His be the eye to scan *that* thought,
Which binds thee to my heart."

So on they fared to Bethlehem,
And by its well they stood;
While, lost in silent wonder, came
A mournful multitude.

Is this Naomi?—Nay, no more—
My name is *Mara** now;
Quenched is the eye that beamed before,
And grief beclouds this brow.

Gone are the sunbeams of my day,
That blessed their mother's sight,
Save one—lone, constant, mournful ray,
Companion of my night.

But that lone ray is from above,
And it lifts my soul from dust,
Borne on the wings of Faith and Love,
To the rock of Israel's trust.

Philadelphia. B. A. S.

* Bitterness.

BIOGRAPHICAL.

[From the Boston Daily Advertiser.]

BENJAMIN LYNDE OLIVER.

The late Dr BENJAMIN LYNDE OLIVER, who died at Salem on the 14th May, was a native of Boston. He was born at the time of the great fire in 1760, and it was found necessary to remove his mother to a place of greater security, while the conflagration was spreading. This venerable and excellent man was grandson of Lieut. Governor Andrew Oliver, and son of the late Hon. Andrew Oliver of Salem.

He studied medicine under the direction of Edward Augustus Holyoke, who paid the debt of nature a few years since, equally remarkable for his years and his virtues, and for whose character his pupil always entertained a respect approaching to reverence. At an early period of his professional career Mr Oliver removed to Virginia, where he pursued the practice of physic about six years. But finding his health failing under the influence of a Southern climate, he returned to Salem and resumed his profession in that ancient town, where he continued to reside until the time of his death. More than twenty years before this event, he became affected with symptoms which announced an incipient disease of the heart. This continued to harrass him at intervals during the remainder of his life, and in the event proved fatal; though his life was in all probability prolonged for several years under an incurable disease, by his prudent and skilful management of his health. He was perfectly aware of the fatal tendency of his disease, and viewed it with that calm Christian philosophy for which he was distinguished; and he frequently alluded to his death with a playfulness of humor peculiar to himself, and of which those only who knew him can form an idea.

Dr Oliver possessed excellencies of mind and heart of a very high order, though they were veiled by a singular modesty, which concealed them from all but those who knew him best. His mind was of an original and philosophical cast, and his taste led him at an early period of life to the cultivation of some of the departments of physical science, particularly optics, in which he was profoundly skilled.—Until the very day of his death his interest in this beautiful science continued unabated. Many years ago his attention became engaged in the construction of reflecting telescopes, and much of his leisure time was employed in the grinding and polishing of specula, in which his ingenuity and perseverance were crowned with complete success. The disease which afflicted the latter years of his life interrupted his favorite pursuit, without impairing his interest in it. His zeal in the cultivation of optical science led him to a correspondence with some of the most distinguished philosophers in Europe, particularly the late Sir Wm. Herschel, and Sir David Brewster.—Several fine mirrors, and incomplete telescopes, remain to attest his assiduity and skill in the practical parts of this beautiful science.

In his profession he manifested the same inquisitive and original spirit. He was constantly intent on the improvement of medicine, by investigating the properties of new remedies, and in search after new and more successful methods of treatment. Probably few physicians at so late a period of life have been so indefatigable in their endeavors to improve the practice of their profession, by varying the application of known and approved remedies, or by a cautious and skilful inquiry into the powers of new ones. In these researches he was guided by a bold but scientific empiricism, suggested by analogies, which though apparent to himself, were not always obvious to other minds. He was remarkable also for never abandoning his patients or his endeavors to relieve and to save them, under the most unfavorable and apparently desperate circumstances; but was unwearied in his efforts, by varying his treatment, and departing from the routine of the books, to resist the approaches of the great destroyer. He seldom despaired of his patients, and his sanguine and inventive mind prompted him to persevere in his exertions to save them, when most others, perhaps, would have abandoned them to their fate. Like the late Dr Rush, he possessed great confidence in the power of medicine; though his belief in its control over disease, was tempered by greater caution and a sounder discretion. It was his belief in the yet undiscovered powers of medicine, that constantly animated him in his endeavors to ascertain new applications of it to the cure of diseases.

But the inventive and original cast of his mind was in nothing more conspicuous than in the style of his conversation. This, without being of an ambitious character, was distinguished by clear and strong sense, and when he was in a cheerful mood, by a playful and singularly original wit. His friends will long remember with delight and admiration that striking combination of thought, and that remarkable felicity of expression, which rendered his conversation so rich an intellectual entertainment to those who enjoyed his intimacy. His wit was of the highest order and purity, consisting in suddenly bringing to light the most unexpected and profound, yet striking analogies, between remote and apparently unrelated ideas. These appeared to spring spontaneously from his mind without effort, and almost without intention. In fact the sudden perception of new analogies, both in philosophical and moral ideas, appeared to be the distinguishing power of his mind.

Of the fine arts, particularly architecture, painting and music, he was an ardent and critical admirer. With the principles of these arts he was familiarly acquainted, and his practical taste in them was classical and severe. With music, in particular, he was scientifically and practically conversant. Much of his leisure was devoted to music; and he has left many beautiful specimens of his skill and taste in this delightful art. His sense of the beautiful, which was very strong, was gratified by the study of the Italian language, which he greatly admired.

But the moral department of his mind was no less excellent. Dr Oliver was a man of unblemished rectitude, of a most kind and humane heart, and a well wisher to the whole human race. No man, ever known to the writer of this sketch, was more emphatically a philanthropist. Virtuous and irreproachable himself, he was remarkably indulgent to the infirmities of human nature, and disposed to make allowances for every fault, but cruelty, oppression or fraud. His sympathy with the sufferings of humanity, which prompted him to the most unwearied exertions in his professional relations with the sick and distressed, sometimes led him to speak in a half jocular manner of this world, as a sort of penitentiary, from which death was wisely and beneficently designed as a discharge. The fatal disease which was preying upon him for many years, naturally led him to meditate much upon the subject of death; and he frequently spoke of it as one of the most beneficent parts of the present constitution of nature.

He was a diligent and critical reader of the Scriptures. For many years he was in the daily habit of studying the New Testament in the original, before he rose in the morning; and in the opinion of the writer, few persons, whether lay or clerical, were more thoroughly acquainted with the contents of this sacred volume. With those questions of polemic Theology, which have so much divided and agitated the Christian community, he was intimately conversant; and those who knew the simplicity and sincertity of his character, will not hesitate to believe that his views of Christian truth were founded in the deepest conviction. He was in truth a Christian philosopher.

Dr Oliver wrote much, though he publishe d but little. He was in the habit of professional and literary composition; and it is believed, has left many manuscripts, which would prove interesting and valuable, particularly to those of his own profession, but which the natural modesty of his character deterred him from giving to the public. His style of composition was distinguished for its clearness and purity.

MISCELLANEOUS.

[From Abbotts' Religious Magazine.]

EDUCATION OF CIRCUMSTANCES.

Too many parents forget that the great business of education is carried on, by the trifling incidents of hourly occurrence. They lay it down as a general principle, that they are to keep their promises to children, and yet in a multitude of cases, allow themselves to be teased into what was at first absolutely denied. I heard a little girl of about four years old, teasing her mother for "a drink." Water had been repeatedly given her during the morning, and was now refused—the request was urged again and again, and at last was followed by a subdued moaning and fretting,—"You shall have some water, when Isabella comes in," said the mother. The servant came, the water was given, and the little girl triumphantly turned to me, saying, "I got it after all." Now what child of common capacity, would fail to draw the inference, "if I have plagued mother till she gave what I wanted just now, I can get what I want some other time." The same plan is pursued on the next occasion, the child is again victorious, and the mother instead of conquering is conquered—its each victory adds new strength to the conqueror, the war is waged more and more unequally, and the mother soon finds it easiest to yield at once.

If such a course is pursued, the child of necessity loses its confidence in a parent's word, and is it to be wondered at, that this should be the case, if the thing once forbidden, is at length, after repeated importunity, yielded, or what has once been promised, is withheld. Parents cannot be too careful about making promises, and when they afterwards have cause to regret a promise that has been made, they can easily explain to a child that the thing is given *only* because it has been promised. Or if a case should occur, as it sometimes may, in which it appears wrong and injurious to the child to fulfill the agreement, the matter should be so explained, that the child willingly releases the parent from the contract, and this will be done without much difficulty, if feelings of confidence and obedience have been properly instilled.

Entire agreement of purpose between parents is absolutely necessary to the success of education. A child must never be allowed to feel, "if mother won't give it to me, father will," or the reverse. It must be known by experience that there is no appeal from one parent to the other. If it is otherwies, father and mother are erected at once into opposing factions, and the authority of both inevitably destroyed. A little boy, troubled with a sore throat, was refused cold water by his mother. The father soon after entered the room, and rang the bell for a tumbler of water. As soon as it was brought, the boy renewed his entreatise. "No, my child," said the mother, "I fear it would make you sick." "But I want it." "I am sorry, but I am afraid to let you have it." "But I want it," sobs the child.—"What's the use of all this fuss about a little water," says the father, "let the child have it." "Indeed I am afraid," replied the mother, "his throat is much sorer since the morning." "Pooh, nonsense, it is not a case of life and death; here, my child, drink a little." Now the father is irritated by the cries of the child, and acts without reflection. He is indeed actuated, though he little suspects it, by selfishness, and gives the water as much for his own relief as the child's.

Now this very individual, when asked the plain question, "do you think it justifiable for one parent to act in opposition to the other," answers unhesitatingly, "most certainly not, and I make it a rule never to interfere with my wife's commands to the children on any occasion.' He meant on any *great* occasion. Little things he thought not worth his attention, but he forgot we are educated by trifles, and our character and destinies often hinge on things apparently of no importance. The consequences of the above scene may be anticipated. The next request, the mother refused her little girl, the remark was, "I shall ask my father, when he comes home." How would that father have been shocked to hear the threatening tone in which this was uttered, and to feel that he who should have strengthened, had in fact weakened the mother's authority.

WINTERS OF UNCOMMON SEVERITY.

The New Haven Journal contains a communication from Dr Webster, from which we make the following extracts. He also gives thermometrical observations made in this city from Jan. 1st to February 5th, 1780, inclusive, by which it seems that during that severe winter the mercury never sunk lower than 20 degrees below zero.—He also gives like observations from February 10th to 17th, 1784, during which time the mercury never sunk lower than 20 nor rose above 12 below zero.

"The first winter of uncommon severity in New England, after the pilgrims arrived, was in 1642, when the harbor of Boston was covered with ice, so that teams passed from one isle to another. Indeed the ice extended so far at sea that at Boston no water was seen. —Winthrop 240—243.

1696—7. Loaded sleds passed on the ice from Boston to Nantasket.

1683. The winter in Europe and America was very severe. It is related that in Europe, trees burst open or were split by the intense cold.

1708—9. In New England, the winter was nearly of the same severity. So intense was the cold on the 14th of December, that the day was not forgotten during the generation then living. Trees, grain, and vines were killed.

In February 1717, fell the greatest quantity of snow ever known to fall in one storm. The depth cannot be ascertained with exactness; but it was several feet.—In Boston the people went out of their chamber windows, in the morning upon rackets, or snow shoes. Farmers had no way to get wood, but by walking upon rackets. John Winthrop of New London, lost eleven hundred sheep, on Fishers island, where they were buried in snow sixteen feet deep. Two of the sheep, however, survived, being taken out alive, after being covered twenty-eight days. They lived by chewing the wool of the others: but after being relieved, their own wool came off. See Winthrop's letter, Historical collections, vol. ii p. 12. I do not find it mentioned that the cold of that winter was of unusual severity.

In 1788-9, the Seine in France was covered with solid ice for several weeks.

The winter of 1741 was of great severity. My father who was a witness of the winters of 1741 and 1780, considered the cold of the former quite equal to that of the latter. But I have seen no thermometrical observations made in New England in the year 1741. By Mr Jefferson's observations in his notes, it appears that the winter of 1780 was the most severe, as in 1740, '41, York river was not frozen over, whereas in 1780, the Chesapeake was covered with solid ice from its head to the mouth of the Potomac. At Annapolis, where the bay is more than five miles wide, the ice was five inches thick.

In the winter of 1779-80, the first snow storm occurred about the 25th of November, and subsequent falls of snow raised it to the height of three or four feet upon a level. The wind for several weeks from the North West was cold, and the snow was so dry and so continually driven by the wind that no good path could be made and travelling was almost impeded. I passed often half a mile or a mile on drifts as high as the fences. Farmers could do little else abroad than feed their cattle and provide them with water.—For about six weeks the cold was so intense that no snow melted on the south side of the buildings. The Sound between Long Island and the main was covered with ice, and troops of horse and heavy cannon passed on the ice between New York and Staten Island. Since that, as in 1788, the ice in the East river has been passable for a footman only a few hours at a time.

By many observations I have made, I have ascertained that in severe weather, the mercury at Hartford falls from 5 to 10 degrees lower than at New Heaven.

It was remarked that in the severe winter of 1780, almost all the birds of the forest perished. Here and there only a solitary warbler was heard the next summer.

Winters of the utmost severity occur but three or four times in a century. Very mild winters are equally rare.

It is mentioned in history that in one instance, two or three hundred years ago, there was really no winter in Europe, and in the spring following, the wheat in the north of Europe was harvested in May.

In 1755-6, troops were transported by water from New York to Albany in January and February. In 1795, ladies walked upon the battery on Christmas day, without shawls.

In February, 1779, I saw farmers ploughing their fields in the county of Hartford.

[From The Advocate and Journal.]

PERILS OF A MISSIONARY.

From T. D. Fulton, missionary to the Cherokee nation.

On the 22d of January last, I started to my appointment, after breakfast in the morning. It was raining and cold. By bad directions I missed my way, and wandered about in the Coohulle mountains all day, and till nine o'clock at night. It being very dark, and myself and horse very much fatigued, I concluded to remain where I was during the remainder of the night. I accordingly alighted, took off my saddle, laid it by the root of a tree, and was preparing to lodge myself in the best way I could, when suddenly a panther screamed out most hideously not far from me. I confess I felt much agitated. My horse also was so affrighted that I could scarcely control him. I soon put on my saddle, mounted my affrighted horse, and made my way through the bush, bamboo briars, and pine holes as fast as I could. It still continued to rain, and consequently so dark that I could see nothing before me. The ungovernable ravings of my horse for some time convinced me that the panther was still pursuing us. In this way I trotted for some two miles, sometimes in the water, sometimes in sink holes, and frequently drawn partly off my horse by the trees, vines, and bushes. Finally I determined to alight, fix myself in the best way I could, and remain till morning. I accordingly placed my saddle, as before, by the side of a tree, sat down on it, spreading the blanket over my legs, and my umbrella over me, holding the bridle of my horse in my hand. Scarcely had I seated myself, before the panther screamed close by me again. The scream was echoed by the doleful yells of many wolves. The owls on the trees above me also hallooed most woefully. My feelings I cannot describe. The hair seemed to rise on my head, and I realized for a few moments, in imagination, all the horrors of a cruel death. I soon, however, summoned up my stock of courage, and resorted to God in prayer. I thought of the divine providence—of Daniel, of the Hebrew children, &c., and soon I felt as calm as I ever did—I even felt happy. O, blessed be God! he is still a "present help in time of need." The panther came close to me; I heard his tail patting the earth, like that of a cat when it was about to leap on its prey. It would then walk round us. My horse did not seem quite as well composed. He would cringe from side to side as the animal passed around us. In this condition I spent a deary sleepless night. As soon as the light shone sufficiently bright to see clearly I espied the panther, which had retreated to a log, standing on its hinder parts, looking very curiously at me. It soon, however, left us alone.

I arose, and saddling my horse, mounted and rode him through the swamps, and over the mountains during the whole day, until near night, when I found myself, with much joy, at the log cabin of civilized man. O, how good is the Lord! We never so sensibly feel our obligations to adore and praise our heavenly Father, as when we pass through grievous difficulties.

EMERSON'S ARITHMETICS.

THE North American Arithmetic, by Frederick Emerson, late Principal of the Department of Arithmetic, Boylston School, Boston, is now completed. The work is in three Parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, sufficiently extensive for common schools.

PART THIRD, for advanced scholars, comprises a review of the elementary principles of arithmetic, with a full developement of its higher operations.

The three books are the result of five years labor; and their reputation is established by the approval of gentlemen, who do not lend their names to give countenance to indifferent warks. Among those who recommend the work are—Professor Joslin, of Union College, Schenectady; Professor Peirce, of Harvard University, Cambridge; E. Bailey, Principal of the Young Ladies' High School, Boston; S. W. Seton, Visitor for the Public School Society, New York; W. R. Johnson, Principal of the Philadelphia High School; Professor Dean, late of Vermont University; Professor Wall, of Ohio University, and Professor Hamilton, of Nashville University.

The Masters of the Boston Public Schools, Departments of Arithmetic, make the following statement.

"We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second and Third,] is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Mackintosh, Jr. and seven others.)

At a meeting of the School Committee of Boston, held Nov. 18, 1834, it was voted, unanimously, "that Emerson's North American Arithmetic be substituted for Colburn's First Lessons and Sequel."

Emerson's Arithmetics, and also Keys to the same for the use of Teachers, are published by RUSSELL, ODIORNE & Co. Boston. may 16

EMERSON'S READING BOOKS.

THE FIRST-CLASS READER, a Selection for Exercises in Reading, from standard British and American Authors designed for the use of Schools in the United States. Price 50 cents.

THE SECOND-CLASS READER, designed for the use of the Middle Class of Schools. Price 31 cents.

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